1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

825 Some beliefs concern the nature of wild animals. The "cat" (da'slats, *Bassariscus* sp.) kills deer by wrapping his long tail around their necks. The mountain lion is very dangerous; it is afraid only of fire. One cannot escape it by climbing into a small tree, because the lion will dig it up. When bears fight, the female is always victor. She always buries the male. The grizzly bear during his hibernation sleeps a month on each side alternately. "I do not know who watched them," my informant remarked. The grizzly is a notorious thief, breaking into the winter stores buried near the villages. But to call him that is dangerous, for he then pursues you. The chipmunk or ground squirrel (ts!il'as) hibernates like a bear from November until the spring, they believe. When boys shoot at this animal it changes into a frog.

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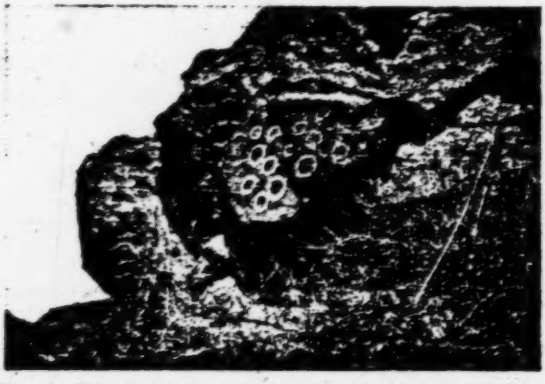

Fig. 9. Pictographs on the eastern side of Klamath lake.

824 Elder is supposed to grow on cremation piles; perhaps it does.

212 The Klamath do not make pictographs. There are however a few
756 in their country, said to have been made by Kĕmŭ'kŭmps, the culture
• 973 hero. They refer to them as shaman's mu'lwas, paraphernalia or, better, objects pertaining to a shaman. They are repainted from time to time by old men, "who work for a shaman," by which my informant may have meant shaman's interpreters. They are all of simple
212 form. My informants knew of only two pictographs (sŭ'malo'ta) in the whole Klamath country. Those on a rock slide on the eastern shore of Klamath lake south of Modoc point are shown in figure 9. This is near the former fishing village Iulă'u (47). There are a dozen circles in white paint, the largest four or five inches in diameter.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
Clubs																	
1055. Stone clubs	-	+	+	+	-	-	-	-	+	+	-	-	-	-	-	-	411
1056. "Slave killer" (animal figure)	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	
1057. Paddle-shaped	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	[532]
1058. Imported		.	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
1059. Natural cobblestone, cylindrical	-	-	-						+	+	-	-	-	-	-	-	
1060. Wooden clubs	+	+	+	-	-	+	+	+	+	+	-	+	+	+	-	+	
1061. Natural limb	+	+	+	-	-	+	+	+	+	+	-	+	+	+	-	-	
1062. Used in brawls or to kill salmon only	+	+							+	+	-	+	+	-	-	-	
1063. Ball- or knob-ended	+	+	+	-	-	-	-	-	-	-	-	-	-	+	-	+	
1064. Stone or horn spike insert	-	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1065. Straight rabbit club	-	+	-	-	-	-	+	-	-	-	-	-	+	+	-	+	
1066. Stone head encased in buckskin	-	(+)	.	-	.	-	-	-	-	-	-	-	-	-	-	-	
Fighting Spears																	
1067. Spear used in war	R	+	+	-	*+	*+	-	+	-	-	+	+	+	+	-	-	[726]
1068. Thrust mainly	(+)	+	+	-	-	-	-	+	-	-	+	+	+	+	-	-	
1069. Flaked stone point	(+)	+	-	-	-	-	-	+	-	-	+	+	+	+	-	-	
1070. Bone or horn point	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
Daggers, Slings, Bola																	
1071. Obsidian knife or dagger	+	+	+	+	+	*+	-	+	+	+	-	+	+	-	-	-	
1072. Center section buckskin-wrapped	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	
1073. Hafted wooden handle	-	-	-	-				+	+	+	-	+	-	-	-	-	
1073a. Bone dagger, awl-shaped	-	-	-					*+	*+	*+	-	-	-	-	-	-	
1074. Sling	-	+	+	-	-	-	+	+	+	+	-	-	+	+	-	+	
1075. Used for war	-	+	.	-	-	-	+	+	+	-	-	-	+	+	-	-	
1076. Used for hunting	-	+	+	-	-	-	+	-	-	+	-	-	-	-	-	+	
1077. Used as toy	-	+	+	-	-	-	-	+	+	+	+	-	-	-	-	+	
1078. Clay shot	-	*+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1079. Rocks for shot	-	+	+	-	-	-	+	+	+	+	+	-	+	+	-	+	
1080. Bola	-	-	-	-	-	-	-	-	-	-	-	.	*+	*+		.	
Armor																	
1081. Rod jacket	*+	+	+	+	+	+	+	-	+	+	+	-	-	-	-	-	714
1082. Hide tunic, no rods	*+	+	+	-	+	+	*+	+	+	+	+	-	-	-	-	-	
1083. Hide helmet	(+)	+	+	+	+	+	+	+	-	+	-	-	-	-	-	-	
1084. Circular rod shield		-			*+	-	-	-	-	-	-	-	-	-	-	-	
1084a. Hide curtain as shield	-	+	(+)	+	-	-	-	+	-	-	-	-	-	-	-	-	
Household Implements																	
Mortars and Pestles																	
1085. Bedrock mortar	-	-	-	-	-	*+	*+	-	-	-	+	+	+	+	+	*+	412
1086. Portable stone mortar	+	+	+	+	+	+	+	-	-	+	+	+	+	+	+	+	
1087. Outside rough hewn	-	-	-	-	+	+	+	-	-	+	-	-	-	-	-	-	
1088. Outside shaped and smoothed	+	+	+	+	+	+	+	-	-	-	+	+	+	+	+	+	
1089. Found locally, used commonly	+	+	-	-	-	-	-	-	-	-	-	-	+	+	+	-	
1090. Found locally, not used for grinding food	-	-	+	+	+	+	+	+	-	+	*+	-	-	-	-	*+	
1091. Found locally, used by shaman	-	*+	+	*+	-	*+	-	-	-	-	*+	-	-	-	-	*+	[756]
1092. Regarded as animate object	-	-	+	+		+	-	-						-	-	*+	[774]
1093. Regarded as dangerous or poisonous	-	-	+	+	-	+	-	*+	-	*+	+	.	-	-	-	*+	
1094. Made by myth character	-	-	-	-	-	-	.	-	-	*+	.	-	-	-	-	*+	[773]

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4499. Formula recited, before taking medicine	–	–	–	–	+	–	–	+	–	–	–	–	–		–	•
4500. Disease brushed off body	–	–	–	–	+	–	–	–	–	–	–	–	–		–	–
4501. Medicine administered internally	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4502. Medicine administered externally	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4503. Medicine sprayed from mouth	–	–	–	+	–	–	+	–	+	+	–	+	+		+	+
4504. Herbalist can cure any disease													–		+	+
4505. Can kill disease objects	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–
4506. Can cure rattlesnake bites	–	–	–	–	+	–	–	–	–	–	–	–	+		+	+
4507. Can only weaken, check natural diseases	+	+	+	+	+	+	+	+	+	–	+	+	+		–	–
4508. Precautions to ward off disease; incense burnt	(•)	+	+	+	–	–	–	+	+	+	–	+	+		+	+
4508a. Breach of taboo causes illness	+	+	+	+	+	+	+	+	+	+	+	+	+		+	–
4509. Eating meat in taboo period causes tuberculosis		+	+							+	+	+	+		–	–
4510. Worms in tooth cause toothache	–	–	+	•	+	–	.	•	+	+	+	+	+		•	(•)
4511. Ants, spider-like bug in teeth causes toothache	+	+	–	–	–	•	.	–	–	–	+	–	–		–	–
Beliefs Concerning Natural Phenomena																
Cosmogony																
4512. World a disk, floating in water	.	+	–	+	+	+	–	+	–	–	.	–	+		.	.
4513. Supported by animal	–	–	–	–	+	–	–	–	–	–	.	.	–		.	.
4514. Mythical age; animals persons	+	+	+	•	+	+	+	+	+	+	+	+	+		+	+
4515. Chief for each species of animal	+	+	–				(•)	–	+	+	.	.	.		.	+
4516. Flood	+	+	+	+	+	+	+	•	+	+	+	(•)	.		.	+
4517. Human beings created or appear	+	.	+	+	+	+	+	–	+	+	+	+	.		.	+
Sun and Moon																
4518. Sun male human	+	+	.	+	–	•	–	+	+	+	–	–	–	+	(•)	.
4519. Sun female human	–	–	.	–	+	–	–	–	–	–	+	+	•	–	–	
4520. Moon male human	+	+	+	–	+	•	+	+	+	+	+	–	•	+	(•)	.
4521. Moon female human	–	–	.	+	–	(•)	.	–	–	–	–	+	•	–	–	
4522. Sun and moon husband and wife	–	–	–	–	+	–	.	–	–	–	+	–	–	–	–	.
4523. Frog mate of moon	•	•	•	–	–	–	–	–	–	.	–	(•)	–	–	–	.
4524. Figures in moon	+	+	+	+	+	+	+	+	–	+	+	.	+	–	–	.
4525. Scar from bear's bite									+	–	–	.	–	–	–	.
4526. Man	–	–	–	+	–	–	–	+	–	–	–	–	+	–	–	.
4527. Tree	–	–	–	–	–	–	–	–	–	–	–	–	–	–	•	.
4528. Frog	+	•	+	–	•	•	+	–	–	•	+	–	–	–	–	–
New Moon																
4529. Monthly birth-and-death theory	+	+	+	+	+	+	+	+	+	+	–	+	.	+	•	+
4530. All view new moon	+	+	+	+	+	+	+	+	+	+	+	+	–	+	•	+
4531. Each month	–	–	+	–	+	+	+	+	+	–	–	+	–	–	–	+
4532. In winter, only											•	–	–	–	–	–
4533. In spring, chiefly	•	+	–	•	–	–	–	–	–	+	–	–	•	+	–	–
4534. Speak, pray to moon	•	+	+	+	+	–	+	+	–	–	–	•	•	–	–	+
4535. Address by kin term	+	+	–	–	+	–	+	+	–	–	+	–	+	–	–	–
4536. Old persons shake selves, clothes, bedding	–	+	•	+	+	–	+	–	–	–	–	–	–	–	–	–
4537. Throw stones at moon	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–
4538. Food prepared, guests invited								•	•	•	+	–	+	–	+	–

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000 they are rather a cloddish, indolent, ordinarily good-natured race, but treacherous at bottom, sullen when angered, notorious for keeping Punic faith. But their bravery nobody can deny."*

THE PREHISTORIC PERIOD.

174 Before the middle of the nineteenth century the Máklaks people was unknown to mankind except to the nearest neighbors in Oregon and California. We are therefore justified in beginning its period of documentary history at that time, and in relegating to the domain of prehistorics all that is known of their previous condition. The information upon these points is furnished by three factors: tradition, archæologic remains, and language.

A. TRADITION BEARING UPON HISTORY.

121 Traditional folk-lore, when of the mythic order, generally dates from
773 an earlier epoch of fixation than historic traditions. The remote origin of *genuine* mythic folk-lore is sufficiently evidenced by the archaic terms embodied with it, by the repetition of the same phraseology for ages, and by the circumstance that all nations tend to preserve their religious ideas in an unchanged form. I am laying peculiar stress upon the term *genuine*, for Indians have often mixed recent ideas and fictions with archaic, original folk-lore and with ancient mythic ideas, the whole forming now one inextricable conglomerate which has the appearance of aboriginal poetic prose.

173 The Klamath people possess no historic traditions going further back
769 in time than a century, for the simple reason that there was a strict law
688 prohibiting the mention of the person or acts of a deceased individual by
171 *using his name.* This law was rigidly observed among the Californians no
784 less than among the Oregonians, and on its transgression the death penalty could be inflicted. This is certainly enough to suppress all historic knowledge within a people. How can history be written without names?

[126] Many times I attempted to obtain a list of the former head chiefs of the two chieftaincies. I succeeded only in learning the names of two chiefs recently deceased, and no biographic details were obtainable.

174 This people belongs to the autochthonic nations of America, called so because they have lost all remembrances of earlier habitats or of migrations.

* Contributions to Amer. Ethnology, III, p. 253.

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As a result of their seclusion, all their geogonic and creation myths are acting around the headwaters of Klamath River and in Lost River Valley, and the first man is said to have been created by their national deity, K'mukámtchiksh, at the base of the lofty Cascade Range, upon the prairie drained by Wood River. I have obtained no myth disclosing any knowledge of the ocean, which is scarcely one hundred and fifty miles distant in an air line from their seats. They have no flood or inundation myths that are not imported from abroad; and what is of special importance here, their terms for *salt* (ä'dak, shō'lt) are *not their own*, but are derived from foreign languages.

There is an animal story embodied in the Texts, page 131, forming No. II of the "Spell of the Laughing Raven," containing the sentence: "Hereupon the Klamath Lake people began fighting the Northerners." I believed at first that this contained a historic reminiscence of some inter-tribal war, but now am rather doubtful about it. The song 192; 1 was supposed by some Indians to be a very old reminiscence, while others referred it to the presence of the Warm Spring scouts in the Modoc war.

I conclude from the foregoing facts that historic traditions do not exist among these mountaineer Indians. If there are any, I was unable to obtain them. The racial qualities of the Modocs, and still more those of the É-ukshikni, indicate a closer resemblance with Oregonians and Columbia River tribes than with Shoshonians and Californians.

B. ARCHÆOLOGIC REMAINS.

The Klamath people have not evinced any more propensity for erecting monuments of any kind than they have for perpetuating the memory of their ancestors in song or tradition. In fact, structures the probable age of which exceeds one hundred years are very few. Among these may be particularized the three ceremonial sweat-lodges and perhaps some of the river-barrages, intended to facilitate the catch of fish, if they should turn out to be of artificial and not of natural origin. In the Lost River Valley is a well, claimed by Modocs to be Aishish's gift—probably one of the large natural springs or wélwash which are seen bubbling up in so many places upon the reservation Stephen Powers reports that near the

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773 776 772 [823] maintainer of the universe. The Indians do not claim that he created the world with all in it by one single and simultaneous act, but when he is creating, metamorphosing, or destroying, his acts are always special, directed towards certain objects only. After making the earth, the lakes, islands, prairies, and mountains he gave a name to each locality (p. 142, 1 sqq.). Some of these names must be regarded as giving indications as to the earliest places inhabited by these Indians, especially when they designate fish-traps and ceremonial sudatories. Thus on Upper Klamath Lake we find Kû'mbat, Túkwa, Tulísh, Koháshti as fishing places, Ktá-i-Tupáksi and Yulalóna as fish-traps, the special gifts of the deity to the people. Other places of this kind are Shuyakē'kish and Ktá-i-Tupáksi. In the old Modoc country, on Lower Klamath Lake, there is a rock shaped like a crescent and called Shapashχē'ni, because "sun and moon once lived there." On Sprague River there is a hill called "at K'múkamtch's Lodge"—K'mútcham Látsashkshi. Other legendary residences of the deity were at Yámsi, "Northwind's residence," a high mountain east of Klamath Marsh; others on Tule Lake, at Nílakshi Mountain; and finally K'múkamtch was changed into the rock Ktá-iti, which stands in the Williamson River (q. v.). The old people of both chieftaincies remember many localities alleged to have been the theater of his miraculous deeds.

K'múkamtch creates the Indians from the purplish berry of the service-tree or shad-bush (*Amelanchier canadensis*, in Kl. tchák), and the color of both has evidently suggested this idea. He also provides for man's sustenance by supplying him with game and fish and the means to capture them; also with the necessary vegetal products. Objects noticeable through their peculiar shape are called after him, e. g., the *thistle*, the piercer of K'múkamtch, K'mukámtcham kā'k. A peculiar haze sometimes perceptible in the west or northwest, shnúish, is regarded as his precursor or that of his son Aíshish. [192]

Although but a passing mention is made of a wife or wives of his, K'múkamtch has a family. The myths speak* of a father, of a daughter, and of Aíshish, his son "by adoption," as members of it. The name of his

* Cf. Texts, pg. 100, 2: skākī'sh p'tís-lûlsham. Mention is made of one-eyed wives of Skē'l and of Tchásbkai.

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773 daughter is not given, but she represents the clouded or mottled evening
776 sky. When she leads him to the under-world they meet there a vast crowd
772 of spirits, who for five nights dance in a large circle around a fire, and on each of the intervening days are changed into dry bones. K'múkamtch takes with him some of these in a bag, and when reaching the horizon at daybreak throws the bones around the world *in pairs* and creates tribes from them, the Modoc tribe being the last of these. Then he travels in the path of the sun till he reaches the zenith, builds his lodge, and lives there now with his daughter.

776 K'múkamtch also figures as the culture-hero of his people; but since
773 he does so only in *one* of the myths which came to our knowledge, this myth may be borrowed from some neighboring tribe. In that myth the primitive arts and practices, as hunting and bow-and-arrow making, are taught by him to men, as was done also by Quetzalcoatl, by Botchika, and in Oregon by the Flint-Boy of the Kalapuyas, in whom the sun's rays were personified.

What the national myths relate of him is not of a nature to make him an object of divine veneration. He resembles men in every particular, is born and dies, acts like other Indians, travels about with companions, starts on gambling jaunts, is indigent and often in want, and experiences more misery throughout his eventful career than Zeus ever did on account of his illicit love-making. Like the chief gods of other Indian nations, he is the great deceiver and trickster for all those that have dealings with him, is attacked and drubbed repeatedly for his meanness and crimes; but after coming out "second best" or being killed over and over he recuperates and comes to life again just as if nothing had occurred to disturb him. Compared with other fictions representing powers of nature, he is fully the equal of such characters as Nanabozho and Gluskap, or of the Kayowē demiurge Sínti, "the Deceiver." Some of the most attractive fictions describe the various tricks and stratagems by which K'múkamtch allures his son Aíshish into perilous situations, from which rescue seems impossible. Prompted by him to climb a tall pine-tree, he would have perished on it by hunger had not his charitable wives, the butterflies, succored him in time. The general conflagration by which the earth and its inhabitants

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were consumed through a rain of burning pitch was also brought about by K'múkamtch's hatred for his son. Aíshish escapes from this inhuman persecution, and subsequently seeks to revenge himself upon his father. Aíshish's son jerks off the glowing tobacco-pipe from his grandfather's neck and throws it into the fire; Aíshish pushes it farther into the flames until burnt, and thereby K'múkamtch's death is brought about.

It is singular that when he and his son Aíshish are expected to join social or gambling parties the other participants always experience some difficulty in recognizing the one from the other. The camp-fire which K'múkamtch made on approaching the meeting-place was burning badly, the smoke seeming almost to stifle the flames; but that of his son, purple-blue in color, sent the smoke straight up, while the fire of Silver Fox, the companion of K'múkamtch, was yellow. When shooting at the mark, Aíshish's arrow hit it every time, but the arrow of K'múkamtch struck the ground short of the mark. While gambling, Aíshish became the winner of all his companion's stakes.

Assuming the mask of the Marten (Skē'l, Skē'lamtch), K'múkamtch sends out his younger brother, Weasel (Tcháshkai), to look out for one-eyed women and to bring them home as wives (Texts, pp. 107–118). Both try to stop the Northwind and the Southwind at the very orifice whence they are blowing. Weasel loses his life in the attempt, but Marten kills both winds. After Weasel has come to life again, both proceed to the lodge of the five brothers, the Thunders. When inside of the lodge Marten puts on the head-cover of the dead Northwind, and the Thunders feel his gigantic power. At night an internecine fight takes place between the brothers, and while their lodge is on fire their hearts explode in succession.

From the almost infinite wealth of Klamath folklore many more particulars about this chief deity could be adduced, but what stands above is amply sufficient to indicate the powers of nature which he represents. The facts that Wán or Wanáka, *the sun-halo*, is his constant companion* and that the seat in the sky which he constantly holds is that of the sun at

*The sun-halo is an important factor in some Indian mythologies. The Zuñi Indians say that when a storm is brewing the sun retreats *into his house*, which he built for his safety, and after the storm he leaves it again. Among the Zuñis the sun is the principal deity also.

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773 noontime, would alone suffice to show that he represents the *sun*, the most
776 potent, we may say unique factor in giving life, nourishment, and health
772 to living organisms, the most important of the sky-gods, and the great center of myth production among all nations of the world. In one of the Modoc myths it is stated that "at the call of the morning star K'músh sprang from the ashes (of the fiery sky or aurora) as hale and as bright as ever, and so will he continue to live as long as the (solar) disk and the morning star shall last, for the morning star is the 'medicine' (múluash?) of the disk." In other myths he appears in the form of the golden or bright *Disk*, inhabiting the higher mountain ridges and becoming the suitor of females afterwards deified. Thus, like Hor, Rā, and Atum, he appears sometimes as the morning sun, at other times as the noonday and evening sun, and in the myths referring to weather he is either the summer or the winter sun. The burning pipe which Aíshish's son takes from his grandfather and destroys in the camp-fire represents the sun setting in a glowing red evening sky. As the summer sun with his gigantic power he brings on a conflagration of the world and as a cloud-gatherer he causes an inundation. In the warm season he appears wrapt up in haze and fogs, which the myth in its imagery represents as "a smoky camp-fire," almost impenetrable to the sun-rays: "his arrows fall to the ground before they reach the mark."* To typify his sagacity and omniscience, K'múkamtch appears under the symbolic mask of a quadruped, the *pine-marten* or Skē'l, in Modoc Tchkē'l, which changes its black winter fur to a brown coating in the hot months of the year, and thereby became a sort of portent to the Indian. Similar changes occur with all the fur animals, but with the marten the difference in the color appears to be greater than with others. Şkē'l sends his brother Tcháshgai, or *Weasel*, to obtain one-eyed women for both, these being sun and moon, which the Eskimos also represent as one-eyed, deified persons.† The North wind, which is blowing in alternation with the South
821 wind, is attacked and killed by Skē'l. Here Skē'l represents the sun of the summer months, for the summer's heat defeats the cold blasts of the wintry

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* Texts, pp. 99, 4 (shláyaks ak), and 5.

† Cf. the Maidu myth of Kodo-Yampē in Stephen Powers's "California Tribes;" Contributions to North American Ethnology, III, 293.

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773 and equinoctial seasons; when he places the North wind's hat upon his head
776 he puts an end to the noise of the Thunder brothers and then represents
772 the wintry sun.

[821] The attitude which K'múkamtch observes toward his son Aíshish will be spoken of under the next heading. It is necessary to add that the former's position is by no means restricted to that of a solar deity; several of his attributes make him also a god of the sky, or at least of the clouds, for clouds and the weather's changes are due to the sun's agency. When the sun is environed by lamb-clouds, or a mottled sky, this is figuratively expressed by: "K'múkamtch has taken the beaded garments of Aíshish and
[821] dressed himself in them." A peculiar red smoke or haze appearing in the northwestern or western sky, shnúish, announces his arrival; he is also recognizable by his bulky posteriors, or, as the Modocs say of him: "K'múkamtch múnish kutúlish gítko." By this they evidently refer to the white and heavy, mountain-shaped summer clouds.

Greek mythology depicts the fecundation of the earth by rain showers and thunder storms as the illicit amours of the sky-god Zeus with the wives and daughters of mortal men. Exactly in the same manner K'múkamtch, as sky-god, seeks to approach illicitly the numerous wives of Aíshish, of whom the majority refuse him, though he has by some stratagem previously removed their husband from the scene.

776 In the aboriginal mind the creation of organisms, vegetal and animal,
773 seems to be in connection with the fecundation of the earth, whereas the creation of the earth, world, or universe implies an act entirely different. All the names of Klamath localities are said to come from K'múkamtch. The manner in which he created plants and animals was, as we are told in one Modoc myth, by *thinking* and by *wishing*, this probably implying that after forming an idea of some creature he made that idea a reality by the strong energy of his will. Many creatures, especially birds and quadrupeds—even men—the myths tell us, were brought forth by him in this manner. The moral qualities ascribed to this deity are in keeping with what is known of his physical and intellectual powers. He provides for mankind, which he has created, but does not tolerate any contravention of his will; for he punishes bad characters by changing them into rocks or by

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burning them. Our ideas of justice, equity, protection, or love towards men do not and can not enter into the spiritual range of a god whose prototype is constituted of physical powers only.

AÍSHISH.

Φαίνεταί μοι κήνος ἴσος θεοῖσιν.

Aíshish, or Aíshishamtch, the second in importance among the Klamath deities, and certainly the most popular of all, is the son of the world-creator, K'múkamtch, and also his companion and rival. He is beautiful in appearance, beloved and admired by men, and is the husband of many wives, selected by him among the birds, butterflies, and the smaller quadrupeds. His name signifies *the one secreted* or *concealed*, and was given him at the time of his birth; and since "The Birth of Aíshish" myth explains the nature and position of this deity better than any other myth, I translate it in full from the Indian text obtained from a Modoc woman at the Modoc Reservation, Indian Territory.* The name of Aíshish's mythic mother, as other natives informed me, is Le-tkakáwash. This is an Oregonian bird of the size of the tchō'kshash, or blackbird, with a brilliant red or yellow plumage, colors rarely found in birds of that western State. Ornithologists identify it with the Louisiana tanager: *Pyranga ludoviciana*. Thus the bird is an appropriate symbol of the bright sky at moonrise or sunrise, which phenomenon Aíshish's mother is representing. The myth runs as follows:

In order to cremate the body of an old sorceress, Le-tkakáwash gathered wood while carrying her baby son on the back, piled up the wood and set up the ceremonial mourning wail. Proposing to leap into the fire herself, she was uncertain what to do with her son. She fastened him tightly to her back, and when she had applied the fire K'múkamtch perceived that she was in tears and ready to leap into the burning pile. "What on earth is this pretty woman going to do?" said he to himself; and when he saw her retreat more than once before accomplishing the dangerous leap he approached, intending to reach her in time to restrain her; but she rushed

* The myth of Aíshish's birth forms a portion of a long cyclus of related myths, with the title: Aíshisham shapkală'-ash wiulamnúlashti. I obtained them from Lucy Faithful, wife of Stutílatko, or "Faithful William;" cf. Dictionary, p. 412.

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into the fire, and K'múkamtch, regretting to have arrived too late, managed, however, to withdraw from her back the baby, and to rescue it. He wept as he carried the child off in his arms. But where should he place it? If he placed it on his forehead it would look quite ugly, thought he; therefore he placed it on his knee and went home. He complained that he had an ulcer upon his knee, and asked his daughter to open it, for it pained him excruciatingly. She spread a sheet under the knee and another over it, to squeeze the ulcer open. He exclaimed: "It hurts me terribly! Go easy! Be careful!" Then she replied: "What is the matter with you? Something like hair comes out in a bunch from the core. Why does it look like hair?" And when the baby appeared on the surface and began to cry she said: "What have you been doing? I have suspected you for quite a while before!" And the babe cried and cried, until the "father" proposed to give a name to him. None was found to answer, for the child cried on and on. Then he proposed to call it Aishílam'nash ("the one secreted about the body"). This stopped its cries somewhat, but not entirely; so he proposed the name Aíshish, and then it became restful and quiet. So the child grew up with this name, then lived in the company of K'múkamtch, became an expert in making shirts, and when gambling won all the stakes, even from his father, who became jealous on account of his superiority.*

This is the extent of the myth so far as needed for our purpose. The jealousy of the grim and demoniac K'múkamtch against his more popular son forms the subject of a considerable number of Aíshish myths, which are highly imaginative and interesting. By various stratagems based on low cunning he brings his son into perilous positions, from which he is rescued only with the utmost difficulty by others, or is perishing in the attempt to save himself. Meantime he is robbed of his garments by his "father." These constant persecutions finally force Aíshish to revenge himself upon his father, who is killed by him repeatedly, but not by any means so often as he is killed himself.

[196]

*The connection of the mythic *pyre* of self-sacrifice with the *dawn* is not only based on similarity of nature, but also on etymological grounds; for the verb nílka, *it dawns*, with slight vocalic change turns into nélka, nélga, *to be on fire*. Cf. the Latin *aurora*, which is a derivative of urere, *to burn*, and Appendix VI to Grammar, pp. 706. 707.

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773 Aíshish's camp fire is of a clear, bright purplish-blue color (yámnash-
776 ptchi); he makes his shirts with his own hands and ornaments these and his leggings with all sorts of beads As a marksman he excels all his companions, whose arrows do not even strike the target (Texts, pag. 99, 4–6). According to the Modoc story his wives are Mole, Badger, Porcupine, Bitch, Crane, Mallard, two Maídiktak-birds, Wren, Tchektiti-bird, Yaulíliks or Snowbird, Butterfly, and a host of others; the Klamath Lake myth (Texts, p. 99, 9. 10) names five: Coot, Long-tailed Squirrel, Crane, Mallard, Chaffinch. Tcháshkai or Weasel, the younger brother of Skē'l, sometimes plays the part of Aíshish, but he is not found in this quality so constantly as his brother Skē'l is in that of K'múkamtch.

772 The various attributes ascribed to this deity by the myths show Aíshish
773 to be in many respects similar to Quetzalcoatl of Nahuatl mythology, who
776 has been made alternately the genius of the morning star, of the calendar and of the atmospheric changes. As to Aíshish and the personal beauty invariably ascribed to him, it may appear doubtful, in view of so many other complex attributes, which idea was the starting-point that created this mythic figure, and subsequently gathered other but less material attributes about this son of the sun. He could represent originally the morning star, or the rainbow or the moon, but after mature reflection upon his complex
[821] attitudes I now believe him to be a lunar deity. The splendor of the full moon is of a yellow hue, like Aíshish's camp fire (käkä'kli) and the shadow of the famished Aíshish, as seen from below through the pine-trees of the forest, is the narrow crescent of the waxing moon following its disappearance at the new moon period. At the new or "dead" moon Aíshish is famished or dead, to revive again on the days following, and this, like other phases of the moon, which result from her changeable position in regard to the sun, are represented to be the result of the jealousy and enmity of K'múkamtch against Aíshish—and whenever Aíshish succeeds in killing his father, this implies the decrease of sun-heat during the winter season. No myth shows a more striking analogy to the "Birth of Aíshish" than that of the birth of Bacchus from the thigh of Zeus after the destruction of his mother Semele by a thunder-stroke caused by Zeus, the Sky-god.

[821] The moon is the originator of the months, and the progress of the

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772 months brings on the seasons with the new life seen sprouting up every-
• 773 where during spring and summer. So the quadrupeds and birds which are
776 the first to appear after the long winter months are considered as the wives
821 of Aíshish, and the flowers of summer vegetation are the beads of his garments. He enjoys more popularity than his father, for the moon's light is mild, not burning nor offensive, nor does it dry up vegetation and make men and beasts drowsy like the rays of the midday sun. Many nations also believe that the changes of weather are partly due to the phases of the moon. Although the "Birth of Aíshish" myth obtained by me represents Aíshish rather as the adopted than as the real son of K'múkamtch, other myths state him to be his son resulting from the union of the sun-disk to the red sky of the morning or evening, symbolized by the woman Le-tka-
[19] káwash. We must recall to mind that the term for *father*, p'tíshap, in Modoc t'shíshap, is really the *nourisher*, *feeder*, and not the progenitor, for it is a derivative from t'shín *to grow*.* Most other mythologies consider the relation of sun to moon as that of man to wife, or of wife to man (cf. Deus Lunus), but here the thing is different. There are no female characters of importance in Klamath mythology, nor does the language distinguish grammatically between the sexes.

821 The difficulty which we experience to distinguish solar and lunar dei-
171 ties from each other in some of the American religions is caused by the
197 circumstance that in many languages of this western hemisphere the term for *sun* and for *moon* is the same. In such languages both orbs are distinguished from each other by being called day-luminary, or night-sun, night-luminary, and with some tribes the belief has been found, that both are actually the same celestial body, one being merely the image or shadow of the other. In the Maskoki languages hási answers for both, but the moon is commonly called ní'li hási or "night sun." In the Tonica language táχtchiksh, abbrev. táχtchi stands for sun, moon, and star, but the moon is usually named lá-u táχtchi "night luminary," the stars táχtchi tipulá, while the sun is either áχshukun táχtchi, "day luminary" or simply táχtchi. Of the Tinné languages many have tsā, sā, of the Algonkin languages kísis or parallel forms for both celestial bodies, separate distinctions being

* Cf. the Grammar, in Appendix VI, p. 710.

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THE ELEMENTARY DEITIES.

In the Klamath theology the deities of the elements have preserved almost intact their character as representatives of the powers of nature. Imperfectly anthropomorphized as they are, they appear rather as spirits than as gods; all of them, the Earth perhaps excepted, are of the male sex. [193] Like the animal genii they assume the adjectival suffix -ámtchiksh, abbr. -amtch *bygone, ancient, belonging to the past,** though less among the Modocs than in the northern chieftaincy. The splendor, power, and awe-inspiring qualities of these superhuman beings is not diminished in the least by the grotesque exterior and acts ascribed to some of them. The sky gods were more plastically defined by popular imagination than the subterranean deities, and hence we begin our sketch with the former.

K'MÚKAMTCH.

Ille mihi par esse deo videtur,
Ille, si fas est, superare divos.

The chief deity of the Klamath people, the creator of the world and of mankind, is K'múkamtch, or the "Old Man of the Ancients," the "Primeval Old Man." [192] The full form of the name is K'muk'-ámtchiksh, and Modocs frequently use the shorter form Kémúsh, K'músh, an abbreviation of k'mútcha, *he has grown old, he is old*, or of its participle k'mutchátko, *old*. He is also named P'tísh-amtch nálam, *our old father*. He was also designated P'laitálkni, *the one on high*, though the term is now used for the God of the Christians. In every way he is analogous to the "old man above" or the "chief in the skies" of the Indians of Central California.

What the Indians say and think of their chief deity I have outlined in the Dictionary, pages 138–140, and what follows here will substantiate the data given there. Though K'múkamtch is reputed to have created the earth, what is really meant is only the small portion of the globe known to and inhabited by this mountaineer tribe, and not the immense terrestrial globe, with its seas and continents. Neither have these Indians an idea of what the universe really is when they call him the creator and

* In Nahuatl we may compare the reverential suffix -tzin, and in Shoshoni dialects the parallel one of -pitch, -bits; e. g., múbu *owl* in Bannock is mû'mbits *owl* in the Shoshoni of Idaho.

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776 [821] phized and too dimly defined to deserve the name "gods." Those among them that are most frequently mentioned in myths and popular stories are the genii of the Thunder and of the Winds.

773 776 821 The genius of the Thunder, Lĕmé-ish, is sometimes mentioned as a single person, or abstract mythic being, but more frequently as a company of five brothers, the Thunders or Lĕmelĕmé-ish. At times they make themselves formidable, for their terrible weapon is the lightning or thunderbolt; they cleave the mountains, rocks, and trees, kill, roast, and devour human beings, in which character they are called máklaks-papísh. The interior of their lodge is dark, for a sky obscured by a thunderstorm is lacking the full daylight. K'múkamtch entering the lodge, disguised as the "strong man" under the mask of Skē'l or pine-marten, annihilates them, for the winter sky with its cold blasts is antagonistic to the display of celestial electricity. The eldest of the Thunders is married to Skúle, the meadow lark, who is the sister of pine marten. After having made themselves thoroughly odious upon the earth, they were, as the myth tells us, relegated to the far-off skies, where they can frighten the people by their noise only and do no further harm.

The parents of the Thunders are supposed to live in a small hut or kayáta, and in their stead two dogs are often mentioned as accompanying the Thunders. Of these there are five, because the thunder rolling along the mountains is heard in *repeated* peals, and these peals are in the myths likened to repeated explosions of the Thunders' hearts. The shooting up of lightnings from the earth to the skies gave rise to the idea that their home is underground, and that the lightnings coming down from the skies are simply the Thunders returning to their homes. As the spirit of the Thunder Yayayá-ash is mentioned in a mythic tale.

The *Thunder-bird*, which plays so prominent a part in the myths of the Eastern and Northwestern tribes, does not appear here under this name, but is represented in some stories by the Raven or Kák.*

*The belief in the Thunder-bird is found more frequently among Northern than among Southern Indians. Cf. "The Thunder-bird amongst the Algonkins," by A. F. Chamberlain, Amer. Anthropologist, Jan., 1890, pp. 51–54; and my "Migration Legend of the Creek Indians," vol. 2, 49.

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823 539 the two latter alluding to rumblings below the earth's surface. In the song 192; 3 the term hämólâ should be changed to t'hämóla, temóla, *was covered with haze* or *mist*, a phenomenon often producing malarial and other fevers, and therefore regarded by these Indians as of bad augury. Other passages mentioning the Earth, personified or not, are quoted in Dictionary, p. 123; in one of these, K'múkamtch is threatening to "whirl the earth around" in a dance, and probably this song forms part of some mythic story. (Texts, pg. 192; 9.)

MUNATÁLKNI.

773 776 Besides the Earth there is another chthonic deity known to the Klamath people, Munatálkni or the Genius of the Underworld. I have met his name in one story only, which is that of the creation and first sojourn of the people around Wood River, between Fort Klamath and the Upper Klamath Lake. English-speaking Indians readily identify him with our *devil;* but no wicked or immoral qualities are ascribed to him, as morals enter into the religious ideas of the hunter tribes but sporadically. There is something of the aboriginal in him, and he is also called Lémunákni, the signification of both names being analogous.

He appears in the following tale: When K'múkamtch created this world, he made one man, and one woman intended to be the man's sister. The creator placed them in a garden (háshuash) studded with trees producing sweet fruits and built a house for them. The adjoining stable contained domestic animals for their use. All this was upon the prairie watered by Wood River. Man and woman were both blind, and had to remain so until the fruits would be ripe. K'múkamtch told them he would visit them on a Sunday and would knock at the top of their house. Should anybody knock at the door, the knocks would be those of Munatálkni and they must not open. Munatálkni came and knocked at the door, informing them that the fruits were ripe and that he brought them all kinds of berries. The woman said to the man: "Open the door, K'múkamtch is here!" but the man said: "Don't open; it is not K'múkamtch who stands at the door!" The woman opened; Munatálkni put one sweet berry in her mouth and she tasted it. He was wearing a long head-dress of feathers tied to the top of his hair, his emblem as conjurer, and this string of feathers was so long as

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773 776 to touch the ground. He then stole all the fruits in the garden and went with them to his underground abode.

Then K'múkamtch, who had observed all this from a distance, arrived and knocked at the top of the house. This time it was the man who opened. When asked what had become of the fruits he excused himself by stating that Munatálkni had taken all of them. This put K'múkamtch into such a rage that he threw the woman out of the house and whipped her to death. Then he cut open the eyelids of both, which previously had been fastened together, and the man said: "I can see the sun." K'múkamtch then instructed the man how to make his livelihood by using the bow and arrow, and how to manufacture sinew-strings and obsidian arrow-heads. Upon this he brought the man's sister into life again and both went into the mountains to hunt, for they had nothing to eat. Ever after this K'múkamtch remained angry with them.

This is but the commencement of a long tale designed to show the miraculous growth of the family which sprang from the first man and woman, and their progress in the life-sustaining arts and manufactures. [177] There is no doubt that the above is a singular distortion of the Bible tale concerning Adam and Eve in paradise. The question which remains to be solved is this, whether or not Munatálkni himself is borrowed also from the Jewish story. If he is, then in connection with him we may recall Aíshish, who, according to some Modocs, is nobody else but Jesus Christ, who two thousand years ago passed through Lost River Valley and dug a deep well there which he presented to the Modocs—all this on account of a phonetic similarity between the names Aíshish and Jesus.

The remainder of the story is exactly like what other Oregonian myths relate concerning the origin of mankind and is incontestably of Indian origin. No further mention is made in it of Munatálkni.

SHŪ'KASH OR WHIRLWIND.

773 776 821 Another of the numerous elementary deities is the Whirlwind or Shū'kash. An interesting mythic tale about it, which I have obtained among the Modocs in the Indian Territory, makes of the Shū'kash an engine brought into play from time to time with tremendous effect by the

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773 77K 821 genius presiding over it. This genius is called Tchitchatsχä'-ash or "Big Belly;" he is represented to be an old man whose vigor of life is on the decrease. When he leaves his lodge, his appearance embodies the rain-laden, dark-hued, thick nimbus clouds overhanging the earth. When his engine* comes into action, he attracts by it all the objects within reach, he oppresses the earth with his weight, and forces wayfarers to walk in other paths than they intended to travel lest they may incur danger to life. When he has spent his force by this wanton display, he is rent by a stroke of lightning or a strong gust of wind; he is dissolved into atoms, and the bones filling his big paunch, which had produced the rattling noise attending the course of whirlwinds, fall down to the ground. Tsáskai, the Weasel, the brother of Marten, wrestling with the old man and conquering him after a hard struggle, is the mythic agent who brings about his final discomfiture.

SPIRIT DEITIES.

Ἐκτέτμηαι φοβερὸν φρένα, δείματι πάλλων.

775 77K [787] No people has ever been discovered that did not believe in the return of human souls after death to their former homes in the form of ghosts. Ghosts or spirits hovering through space are invisible and may inflict damage to anybody without danger of being recognized; therefore they usually inspire awe and terror, and wherever the existence of these fanciful beings is recognized imagination fills the earth, the atmosphere, and the waters with such spooks. Not all of these are necessarily supposed to be the souls of the deceased, but they may also represent the souls of animals, the spirits of mountains, winds, the celestial bodies, and so forth, for animism has its widest sway in this sort of superstition. Very different qualities are ascribed to each of these hobgoblins or spooks. They are either gigantic or dwarfish in size, powerful or weak in body, attractive or repulsive, of beneficial or wicked influence. They chiefly appear at night or in stormy weather; some are seen single, others in crowds, and a few of their number

[193] *Shū'kash is the substantive of sh'hū'ka *to whirl about*, this being the medial distributive form of húka *to run about*: sh'huhóka, sh'hú·oka, sh'hū'ka "to run about by itself in various directions."

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776 From a Klamath myth we gather the information that there is a guardian over the spirits wafting through the sky, called Wásh k'músh, or the *gray fox*. This name is evidently borrowed from the coloring of the sky, as it appears before or during a polar light, and must be compared with another beast name, the wán or wanáka, the *red fox*, which is the symbol of the sun-halo.

756 776 Another class of spirits embodies the spirits of those animals which have to be consulted by the kíuks or conjurer when he is called to treat a case of disease. Such persons only who have been trained during five years for the profession of conjurers can see these spirits, but by them they are seen as clearly as we see the objects around us. To see them they have to go to the home of a deceased conjurer, and at night only. He is then led by a spirit called Yayayá-ash appearing in the form of a one-legged man towards the spot where the animal-spirits live; this specter presides over them; there the conjurer notices that each appears different from the other, and is at liberty to consult them about the patient's case. Yayayá-ash means "the frightener," and by the myth-tellers is regarded as the Thunder or its spirit.

776 *Giants.*—The imagination of every primitive people has been busy in producing monsters of all qualities and shapes, human and animal, even walking mountains and trees. What we call giants are generally personifications of irresistible powers of nature, which are supposed to perform feats impossible for man's utmost strength; by dwarfs are symbolized powers of nature which achieve great and wonderful things by steady and gradual work unnoticed by the generality of human beings.

773 823 Giants are often the originators of geological revolutions of the earth's crust. Thus the giant Léwa represents the circular, lofty island lying within the waters of Crater Lake or Gíwash. He went by an underground passage (fissure?) from his seat over to Yámsi Mountain to wrestle with Skē'l, the all-powerful pine-marten, whose home is at Yámsi. After conquering him, he carried him through the same passage again to Crater Lake for the purpose of feeding him to his children, and his daughter, Léwam pé-ip, struck him with a heavy flint-stone.

776 823 Like the walls of that lake and the whole Cascade range, the island in

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these curious song lines; the loon (táplal) is noticed there for being the best diving bird of these upland waters; the yellow-hammer, or tché-ush, a woodpecker, for its beautiful red plumage; the kilíwash, another woodpecker, for its precious scalp. The ducks are well remembered in these songs on account of their ubiquity, their numerous species, the elegance of their exterior. Birds renowned for their influence upon the weather are the wíhuash and the tsiutsíwăsh, who can produce snow-fall; the kā'ls or kálxalsh, who possesses the power of making fogs (166; 22. 23).

The amphibians, insects and the organisms standing below these in the zoogenetic scale, are also reputed to possess magic powers; the songs of the toad and of the spider are supposed to be especially effective. That the plants did not impress the mental capacity of these Indians to such a point as to make them objects of reverence can not be wondered at, as the mind of the Indian in cold climates is not turned in this direction. Plants in which the Klamaths were interested are all mentioned, p. 180; 19, and the pond-lily, with its seeds, stands at the head of them. Even among the totem names of Eastern tribes only a few plant names are represented, *maize* being the most frequent among these; but in tropical countries, with their luxuriant vegetal growth, many trees, bushes, and stalks become objects of worship, like the copal and the ceïba tree of Central America.

The deified animals of Klamath mythology are all capable of assuming the predicate ámtchiksh, abbr. -ámtch, -amts *primeval*, of which mention has been made previously, and many also appear collectively, as *five* (or *ten*) brothers or *five* sisters, sometimes with their old parents (titchka-úga). This is the case only with gregarious animals, and also applies to the Thunders. Many of the larger quadrupeds appear constantly with *two* young only.

The personified animals which receive the most frequent attention in Klamath Lake and Modoc myths are the marten, the weasel and the prairie-wolf or coyote.

Marten or Skē'l, Skē'lamtch always appears in connection with *Weasel* or Tcháshkai. Weasel is reputed to be the younger brother (tápiap) of Skē'l and acts as his servant and errand-boy. In the execution of the dangerous errands he is intrusted with, Weasel is often killed, and Skē'l

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773 825 sometimes also, but they manage to revive again and to revenge themselves on their enemies. What brought these two beasts into mutual connection in the popular mind has been already pointed out: both change their furs, more than other animals, from a darker hue in summer to a lighter one [823] in winter, when the weasel's fur becomes white. They are both supposed to live at Yámsi, "Northwind's Home," a high peak east of Klamath Marsh. To act like Skē'lamtch is to do something not meaning to do it apparently. Skē'l is a great wrestler, and like K'múkamtch has the faculty of changing [821] himself into a bird, beast, dog, old woman, etc., at will. To a certain extent he is the counterpart of K'múkamtch and performs the same deeds as he does, it appearing as if K'múkamtch acted under the mask of Marten and Tcháskai under that of Aíshish, in whom we recognize a lunar deity. But there are other acts by which the two pairs differ considerably, and where Marten and his brother appear to represent the wintry season only and the rough weather attending it.

Another deity of the same type, and far-famed over all the Pacific coast, is the *prairie-wolf*, little wolf, or coyote. This quadruped belongs rather to the genus *jackal* than to the wolves, looks as smart as a fox, carries a beautiful fur, and does not attack people unless united in packs of a dozen or more. His habit of living in earth holes, and his doleful, human-like, whining ululation, heard especially during moonlit nights were probably what set him up in the esteem of certain Indians, like the Eastern Selish and the Central Californians, so high as to make of him the creator of the world and of man. In Modoc stories he appears more frequently than in Klamath Lake folklore, and at present there are but few of these animals left on the headwaters of Klamath River. [821] Wásh, or Wáshamtch as the Klamaths call him, always appears in sun and moon stories, and is, like Skē'l and Tcháshgai, a substitute for the sun-and-moon deities. When he ran a race with the clouds he thought at first that there were two of him, for he always saw another person, his shadow, going by his side. When he stayed in the lodge of the Firedrill brothers he took the fire-sticks of these in his hands and they all blazed up. In the lodge of the ten Hot-Water Basket brothers he was burnt terribly by the inmates, and when repairing to the Ants' lodge the inmates punished him fearfully by their

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773 925 savage bites. Once when caught in the act of "stealing" a woman, he was captured by the two husbands of the same, who skinned him and hung up the skin to dry, after which the woman was abducted by the five Bear brothers. The female prairie-wolf also appears in folklore with her progeny, e. g., in the tale of the "Creation of the Moons," page 105, which exists in several variations. Such stories and others represent the coyote-wolf as a being which has many points of contact with K'múkamtch, but is distinct from him. Both are regarded simultaneously as sky-gods and as funny clowns. As traits distinguishing the one from the other, we notice that the wolf's body is believed to harbor wicked spirits (Texts, page 128, 4) and that his lugubrious voice is the presager of war, misfortune, and death (133, 1. 2). A distinction has to be made throughout between the coyote as an animal and the coyote as representing powers of nature in a deified, abstract form

Of the three varieties of the *bear* species, the *grizzly bear* is the most popular, but also more dreaded than the others on account of his enormous physical force. What makes him popular is a peculiar bonhomie which he exhibits in his behavior, and which forms a peculiar contrast to his bodily strength. In the myths he, or rather the female bear, is called Lúk, Lúk-amtch, Sháshapamtch, Sháshapsh, and her two young Shashápka, the latter name probably referring to the fact that this beast was at one time more than other quadrupeds made the subject of mythic and folk-lore tales (shapkéa, shapke-ía, shashapkaléa *to narrate a story*, shapkaléash, distr. shashapkĕléash *legend, tale*). The tale of the "Bear and the Antelope" is perhaps the most attractive of our collection of Texts. Generally the bear is the aggressive party in these stories, and he also gets generally worsted whenever a fight occurs or a stratagem is played on him. Sometimes there are five bear brothers acting in unison. In the "old yarn," narrated p. 131, this bear is killed by Gray Wolf near Modoc Point, and in his magic song (157; 46) he is made to say that he has five springs which are all dried up. He is often mentioned in the song-lines, but always under the name Lúk, not as Sháshapamtch.

Gray Wolf or Ké-utchish, Ké-utchiamtch is another of the carnivores which sometimes appear prominently in folklore stories. Gray Wolf is

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

773 825 reputed to be a relative (shá-amoksh) of Marten, and consequently of K'múkamtch; he stayed at the lodge of the five Thunders at the time when it was burnt down, pp. 112. 113. One of his residences is at Mount Shasta.

Other quadrupeds frequently mentioned in these stories are the *skunk* (tcháshash), the three different kinds of *deer*, the *antelope* (tché-u), the *elk* (vū'n), the *mole* (mû'nk, Mod. mû-úe). Men or Indians appear but incidentally in beast stories, as pshe-utíwash, a plural noun, and are engaged only as a passive element in every occurrence where they are mentioned.

Among the *birds* the most prominent part is assigned to the *raven* (Kák, Kákamtch), for he is *Fate* personified, and his office is to punish by death all those who act antagonistically to his or his allies' interests. This is done by changing them into rocks. In all nations the croaking, doleful cries of the raven leave a deep impression on the human mind, and hence in mythology the raven fulfills the function of a soothsayer and messenger of woe. In British Columbia and farther to the northwest he is (as Yehl) considered the creator of all organisms, and almost all the folklore centers around him as the main figure.

The *golden eagle* or the one "floating in the skies" (P'laíwash) is in the Klamath lore mentioned as often as the raven, either alone or as a family of five brothers, but does not command so much respect as the raven does.

The *water birds*, as cranes, ducks, geese, coots, form the light infantry of the mythologic make-up, and mostly figure in crowds of five or ten, the coot representing the Ojibwē Shíngibis so well known through Longfellow's Hiawatha. Some of the *lower organisms* rise to an unexpected dignity, like the woodtick or shkō'ks, which becomes the wife of the tricky Marten, and a caterpillar of beautiful colors, whose exterior makes him the rival or "master of the sun" (shápsam ptchíwip). Aíshish counts among his plural wives two butterflies of the gayest colors.

PRINCIPLES OF MYTHIFICATION.

121 77 The idea that every phenomenon and every change observed in nature and mind is caused by some spirit, ghost, genius, god, or other mysterious, generally invisible agent, embodies what we call animism, and forms the foundation of all religions of the world, however abstract they may have

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become in course of time. The working of animism can best be traced in polytheism and polydemonism, in the shamanistic ideas as well as in the religious. The principles traceable in the myth-making of the Klamath Indians, which differs in some points from those of other Indians, may be summed up as follows:

The sky-gods, as sun, moon, winds, thunder, etc., here as elsewhere surpass in importance and strength the other deified powers of nature, for "theology is meteorology." Some of these chief gods assume the mask of animate beings and inanimate things when they appear among men.

Creation myths do not generally mention the material from which or the mode by which objects were created, but simply state that K'múkamtch produced them by his thinking and will power.

The spirit, life, or heart of a deity is made distinct from the deity itself and can live at a distance from it. Cf. the pipe of K'múkamtch burnt in the fire, which in another myth figures as a small ball (ké-iks) and is his spirit or life.

The burlesque element, which the religions of Asia and Europe have banished almost entirely, appears here as an almost integral attribute of a god or genius. This appears to form an offset for the dire cruelties ascribed to the same demons, and is also characteristic of the religions studied east of Mississippi River.

The element of obscenity is only incidental to the burlesque element, but is sometimes very pronounced, especially in the beast stories. It was added to cause merriment only, and not for such immoral purposes as we see it applied to in the Decameron of Boccaccio and other products of a corrupt age.

The deified beings of a lower order, as animals, etc., appear sometimes as *one* person, but just as often in the mystic number of *five*, if not of *ten*. Fire, waters, springs, and plants are not deified, but lakes are sometimes. Clouds do not appear here deified as witches, as they do among the Eastern Indians.

Certain miracles are here achieved by bodily contact and symbolic acts; so dead animals are brought to life again by jumping three or five

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

773 776 times over them or by blowing at them, an act which is supposed to impart life.

CONCLUDING WORDS.

128 The limited space allowed for this ethnographic sketch forces me to suppress the larger part of the matter for the present and to relegate it to a future volume. A few points characteristic of the two tribes may, however, be added on the last page of this Report.

614 171 582 The Klamath Indians are absolutely ignorant of the gentile or clan system as prevalent among the Haida, Tlingit, and the Eastern Indians of North America. Matriarchate is also unknown among them; every one is free to marry within or without the tribe, and the children inherit from the

595 581 304 father. Although polygamy is now abolished, the marriage tie is a rather loose one. This tribe is the southernmost one of those that flatten their infants' skulls, this practice continuing about one year only after birth.

764 Cremation of the dead has been abolished since 1868, though during the Modoc war these Indians burned several of their dead. The custom of suppressing the personal names of the dead is rigidly kept up at the present

178 769 time. Art never had any encouragement or votaries among the Klamaths, and the only objects seen that could be regarded as art products were a

531 532 few rock paintings and a head-board on a grave near the Agency buildings, which was painted in the Haida style and represented a human face flattened out to the right and left. Some baskets are artistically formed.

285 323 As there is no clay to be found on or near the reservation, pottery could never become an art among these Indians. Their songs and poetry are also artless, but nevertheless instructive, and several songs have beautiful tunes

533 538 that should be preserved. The musical and sonorous character of the language fits it well for poetic composition; but a national poetry, to be of success, would not have to adopt the rhyme as a metrical factor. Alliteration, assonance, or the prosody of the ancients would be more suitable to this upland language, with its arsis and thesis, than the artificial schemes which poets are devising for the modern European tongues. Who will be the first to teach the Muses the Klamath language?

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*539 829 192 193 439

93, 1. k̲á-i spûní vushúk: the subject of spûní, É-ukskni mák̲laks, is left out by inadvertence. Some Wascoes wanted to marry into another tribe; for "one Wasco man" stands here for "some men of the Wasco people."

93, 3. 4. Ampχä'ni, contraction of ambuχē'ni "thither, where the water is", where the waters rush down in a cataract, or in rapids. The rapids of the Columbia River at the Dalles impede navigation.

93, 7. sasságank i gi! ye are in peril, when going to the Dalles and being Indians, therefore take care of yourselves! i stands for āt; cf. 64, 10 and *Note;* 90, 13. 14.

93, 7. 9. Instead of k̲á-i nû shtínta may be said also, in this connection, k̲á-i nû shanáhole; instead of tánkt ni gēnt: gē'ntĕni, gē'nt a ni; instead of Tídshi hä'k: tídshäk, tídshi hä gi.

K'MUKÁMTCHAM AÍSHISHAM TCHÍSH SHASHAPKĔLÉASH.

*539 773

K'MÚKAMTCH ATTEMPTS THE DESTRUCTION OF HIS SON AÍSHISH.

[115]

OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROBEN.

Lûpí nā'lsh hûnk K'múkamtch shutäyéga; ná-asht nā'lsh hûnk gá-ag
At first us K'múkamtch began to create; so to us long ago

kĕmûtchátk shashapk̲ĕlī-ī'a génta käílatat Tchía hû'k lā'pi shá-ûngaltk
an old man told the myth this world about. Lived the two related as son and father,

3 Aíshish K'mû'kamtchish; né-ulχa hûnk gē'n, nánuktua ká-akt hû'k gäg,
Aishish (and) K'múkamtch; resolved this one, (that) all things, whichever (are) here, (and)

nánuktua kiä'm ámbutat wá, gítki gíug. Tchúyunk pä'n I-ulalónan
all kinds of fish, in the water (which) live, should come into existence. Then again at the outlet at Linkville

tchkash né-ulχa páplishash gī'tki gíug, mû' gînt nk̲ī'llipsh tī'wish ndû'l-
also he caused a dam to come into existence, very there rapidly the rushing waters running

6 shampksh páltkī, mû'ash shlé-uyuk, tchúyunk mák̲laksash kiä'm ī'tklank
down to leave dry, the south wind when blows, and hereupon the Indians the fish scooping up

pálshtat pátki gī.
on the bottom left dry, should feed upon.

Tchúi pän húmasht gíulank K'mukámtch únaka tchkash m'na Aíshi-
Hereupon having performed this K'múkamtch son then his Aishish

9 shash shtílta p'laíwasham shnû'lash, shléank kĕnáwatat shkúlelam wewéka
sent after an eagle's eyrie, perceiving up on a kĕnáwat-stalk of a lark the young ones

hû'nk shû'kayank, shnepē'mpemuk vunaká m'na. Snáwedsh spû'ntχashtka
hanging (on it), in order to entrap son his. A wife to abduct (from him)

*539
● 773

giug tchúyunk K'mû'kamtch spû'ushna. K'mû'kamtch hemézye shí'ash-
then K'mûkamtch took (him) along. K'mûkamtch told (him) to take

kank hû'n tchûlísh, kaílish tchísh shûkatonolō'tch. Tchúi Aíshish gû'ka
off (his) shirt. belt also (and) hair-ribbon. Then Aishish climbed

kapkágatat; tchúyunk kû'ga, atí kédsha. Aíshish shataldí'ldamna gûkē- 3
on the low tree; and (while) he climbed, high it grew. Aíshish steadily looked down while

nû'ta, atí at kédshísht; at hû'nk tchúi shlää tchitchīlí'lēka pä'-ulapksh
climbing, high until it had grown; and then he saw little birds lying

shnû'lashtat shkû'lelam. Tchúi Aíshish gé'hlapka shnû'lashtat kä'shgug
in the nest of the lark. Then Aishish went into the nest being unable

gû'tgapēlish; hí'-itak tchúi tchí'-uapk. 6
to climb back; there then he was going to stay.

K'mû'kamtch toksh hû'nk nánuk Aíshisham shûlótish shnúka; shû'-
K'mûkamtch however the whole of Aishish's clothing took away; dressing

luatchnank gä'mbēle k'léwidshnank m'na únaka. Snéwedsh páldshapēluk
himself in it he returned relinquishing his son. (His) wife to abduct

hátokt gátpampēle Aíshisham tchí'shtat; tchúi Aíshisham wéwanuish 9
over there he went back of Aishish to the dwelling; then Aishish's wives

kaízema K'mukámtchish; "ká-i a hû'k gēg nálām híshuaksh" tchí' hûnk
suspected K'mukámtch; "not (is) this here our husband" thus

hû'ksha gí. Nā'dshak hûk hishuákshlank K'múkamtchash, nánka toks
they said One only remarked with K'mûkamtch, but the others

ká-i shanahō'li. 12
not wanted (him).

Át toks hûk Aíshish shû'isha, nánuk kákо pil k'lēká tiä'muk kaítua
But now Aishish became lean, all over bones nothing but he became for starving (and) nothing

pá-uk. Tchúi lápi wä'kwak-wéwanuish gépkatk shléä Aíshishash shnû'-
eating. Then two butterfly-females soaring by saw Aishish in the

lashtat kshí'klapksh. Ná-iti m'nálam sha skáyamtch pásh ámbutch 15
nest lying. In basket their they carried on back food water also

í'kugank, tchúi sha Aíshishash shéwana pásh, ámbu tchí'sh sha tchíya.
putting into, thereupon they to Aishish gave food, water also they gave.

Kû'shga tcha, p'lû' í'tchuank shulótish sha pä'n lē'vûta. Aíshish hemézye:
They combed (him) oil putting on him in clothes they again dressed (him). Aishish inquired:

"wák haitch āt nûsh gí'-uapk a?" tchúi hû'ksha ná-asht gí: "génta a-i 18
"what ye with me intend to do?" then they thus said: "into this

mí'sh nā'd hishtchazû'gank skatzipēli-uápka." Aíshish tóksh shash hû'nk
you we placing into (we) shall carry down." Aishish but to them

nánuk shē'gsha: "pí' nû'sh gén géntch né-ulakta p'tí'shap gé-u K'mukám-
all about it explained: "he me in this manner treated badly father my K'muk-

tchiksh!" hû'nk na-ā'sht gí Aíshish. 21
amtch!" thus said Aishish.

Tchúi yapalpûléush mû'lua skatzipēli-uápkuk Aíshishash käílant;
Thereupon the butterflies got ready to take down again Aishish to the ground;

wéwanuish toks hû'k Aíshisham méya lā'pi. Klétiamtch tchí'sh Tchí'ggash
(and) wives of Aishish dag roots two (called) chi Klétiish also Tchika

*539 773 tû'la. Wä'kaltk hû'kt ki. Tchúi Aíshish géna me-ishχéni, tapí'tankni
without. Child-having this was. Then Aishish went to the digging- prairie, keeping behind

gáldshul Tchikash; Tchíkalam wä'ka shléa máhiash Aíshisham, tchúi
he walked up to Tchika; of Tchika the child perceived the shadow of Aishish, and

3 p'tí'shalpka. Krû'pka Tchí'ka m'na wéka shlámiuk; tchúi Aíshish hämézχe:
cried: "father!" Slapped Tchika her child in wrath; whereupon Aishish said:

"wák í' ûn giúg' ktû'pka?" Shatalkiámna Tchí'ka, shlaá Aíshishash
"why you (it) slap?" Looked around Tchika, saw she Aishish

huyégank, hû'tan ku-ishéwank shlä'pële; tchúi Aíshish spûnshámpële
sitting down, ran she rejoicing to meet (him) again; then Aishish took home again

6 Tchí'kash stíya pí'l nû'sh gí'pksh Kletíshash pë'n galdshúyank shatmá-
Tchika pitch on her head having. Kletish also approaching he called (her)

pële; tchúi shash lápok ä'mpële tchí'shtal m'na. Tchúi shash tchí'shχeni
home; then them both he brought towards home his. to them to his home

í'tpampëlank yámnash shéwana, tchélish hû'nk lúelank yámnashla; ndan-
having brought back neck-wear he gave, porcupines killing he made necklaces; to

9 në'ntch hû'nk wéwanshish yámnash shéwana.
three (of his) wives neck-wear he gave.

Tchúyuk K'mû'kamtch túmëna m'na únaka tchí'sht, mû'lua génuapkug
Upon this K'mûkamtch heard (that) his son was (still) alive, (and) proceed to proceed

hátaktala. Tchúi Aíshish unakáka m'na shtûlí pä'ks nutolalolátkiuk lû'-
there. Aishish to little son his enjoined the pipe to swing off into

12 lukshtat K'mukámtcham. Tchúi K'mûkámtch gátpanank tchélχa; Aíshisham
the fire of K'mûkamtch. Then K'mûkamtch arriving sat down; Aishish's

hû'k wéka ku-ishé-uk hûlladshuitámna p'lukshá m'na. Tchúi hû'nk pä'kslı
son rejoicing ran forth to and back from his grandfather. Then the pipe

pakakóleshtka K'mûkámtcham; pén hûlládshui K'mûkámtchash. Hû'nk-
he tried to jerk off of K'mûkamtch; again he ran up to K'mûkamtch. For

15 anti K'mukámtch kä-ashtámëna: "tchítchiks a hû't gí." Pä'n hû'ktag
that K'mûkamtch reprimanded: "stop that matter!" Again that child

hû'llatchuyank pakakólank pä'ksh nûtolála lû'lûkshtat; tchúi Aíshish
running up to him jerking off the pipe threw it into the fire; then Aishish

ke-ulálapka nádshpâksht, tchë'k këléwi. K'múkamtchash shí'uga tchúi
pushed (it) further until burst, then he quit. K'mûkamtch he killed

18 hû'masht gink, tchúi medshá.
by so doing, then he moved away.

Mä'ntch-gítk pén K'mû'kamtch wémpële; pí' tchkash né-ulakta m'na
Long after again K'mûkamtch became alive; he then proceeded against his

únaka. Gén hûnk nánuk shtí'ya pítlí'ga káluat; tchúi shnatgálka kálo
son. There (he) all over pitch daubed on the sky; then he set on fire the sky

21 hû'masht giúlank. Hû'nkanti Aíshish tía kíuyäga; hämézχe: "ká-i nû'sh
so after doing. For this reason Aishish a tray held extended; he said: "not me

shíugat táta," wéwanuish m'na shí'namshtisht Stí'ya ä'-usheltkal hû'k
he may kill ever," wives his being afraid. The pitch turned into a lake

nánukash källa, Aíshishamksh pí'l pahá. Tchúi Tû'hûsh talpatkóla, stí'ya
all over the world. Aishish's home only remained dry. Then Mud Hen put its head out, the pitch

*539 773 tchik hû'nk nχí'-ulīga lāki; kat húk hû't tchúi lalī'ga Tûhû'shash. Hû'n
then to it dripped on fore-head; which thing since stuck on Mud Hen. This one

gétak hû'nk shkálkĕla.
only was hurt.

NOTES.

This is one of the most popular myths current among the É-ukishikni, and we shall find it partially repeated in another myth, recounted by Dave Hill. Aíshish and his father K'mukámtchiksh represent powers of nature engaged in everlasting strife for mutual extermination. In this myth K'múkamtch resorts to the following trick to destroy his offspring. Seeing young larks in a nest on the top of a sorrel-stalk, he informs him, that if he climbs up there, he can obtain a nest of eagles with all its inmates. Gladdened with the prospect of this capture, Aíshish climbs up, but the insidious father causes the plant to grow miraculously fast under him, so that descent becomes impossible, and Aíshish comes near perishing by hunger and exposure.

In the recollection and wording of some portions of the myth my informant was assisted by "Captain Jim."

94, 1–7. The short fragment of a creation myth preceding the Aíshish tale stands in no causal connection with it, and could as well be inserted elsewhere. Myths entering upon the *details* of the creation of the world by K'mukámtchiksh do not, as far as ascertained, exist among this people, but in their stead we have many myths for special creations (of man, animals, islands, mountains etc.). A grammatic analysis of the terms occurring in this fragment (from Lûpí nā'lsh to pátki gi) was inserted by me in the *American Antiquarian*, Vol. I, No. 3, pages 161–166, under the heading: "Mythologic Text in the Klamath Language of Southern Oregon."

192 193 94, 1. Lûpí shutäyéga is not to be considered as a repetition, for it means: when K'múkamtch began to create the world he made *us* before he made the fish, other animals, and the dam at Linkville. This is, of course, only a small fragment of all the creation myths of this people.

94, 2. shashapkĕlía: to tell or count stories, myths or fables in the interest or for the pleasure of somebody; the i is here doubled to obtain a rhetorical effect.

94, 3. K'mû'kamtchish is a contraction of K'mû'kamtch tchish; Aíshish, K'múkamtch also. The longer form of the name of the deity occurs 95, 20.

94, 3. ká-akt, metathetically for kákat; kát is pron. relat. which, what, the thing which. nánuktua ká-akt gäg comprehends all animate and inanimate creation.

94, 4. wá uá, to stay, exist, live in; is always connected with an indirect object indicating the place, spot, locality or medium where the subject lives or exists.

94, 4–6. The construction of the sentence runs as follows: Tchúyunk (K'mukámtch) né-ulχa gi'tkigiug páplishash I-ulalónan, páltki ti'wish gint ndûlshámpkash mû' nkillipkash, mû'ah shlé-uyuk; "when a south wind blows, it will stop the waters from
133 132 226 rushing down rapidly over the cataract." The outlet of Upper Klamath Lake, called Link River, runs from north to south, over the falls at Linkville; hence a powerful south wind will stem the current of Link River above the falls, leave its bottom dry or almost dry, and enable the Indians to catch the fish swimming in the shallow water or wriggling in the mud. The rocky ledge under the cataract is supposed to be the gift of K'múkamtch.

*539 773 192 193 [103] [137] 94, 4. I-ulalóuau or Yulalóua is the Indian name of the cascade of Link River above the town of Linkville, and for that town itself. The origin of this name is explained in 94, 5. 6, for the verb i-ulalóna means to move forth and back, referring here to the waters of the river receding under the pressure of the south wind.

94, 6. itklank, partic. pres. of itkal, means here: obtaining by basketfuls.

94, 9. The kēnáwat is a plant growing high in the warm climate of Northern California, especially in the ancient habitat of the Shasti Indians, and in this myth it suggested itself to the Indians on account of its property of growing very fast.

95, 5. gē'hlapka: he swung himself into the nest by climbing over the rim. Cf. *Note* to 66, 13.

95, 10. kaíyema K'mukámtchish for the regular form K'mukámtchash. Cf. 91, 8.

95, 15. skáyamtch etc. More plainly expressed this sentence runs as follows: shu skáyamna pásh tchish ámbu tchish; the first tchish being placed before pásh and appended to the apocopated skáyamna.

95, 16. shéwana here used differently from tchíya, which applies to liquids only.

95, 17. p'lû' itchunank seems to be a quite modern interpolation, for it smells of pomade and hair-oil; but it is as ancient as the myth itself.

[765] 95, 23. 96, 2. 3. 4. Tchíka. I have rendered this bird-name elsewhere by "Chaffinch," and Klétish by "Sandhill Crane".

[551] 96, 3. shlámia, to feel insulted. She resented it as an insult that the child called her deceased husband by name; for it was a capital crime among the ancestors of the present Klamaths to call a dead person's name for many years after his demise.

96, 5. hû'tna is changed to hû'tan on account of being followed by a word commencing with k.

[765] 96, 6. stiya. The custom of widows to put pitch or resin on their heads at the death of their husbands was abolished only at the time when cremation became a thing of the past.

[178] 96, 6. galdsha-ńyank is a more explicit form of the participle; the verb gáldshui being the contracted form of galdsháwi.

96, 8. yámnashla. He used the bristles of porcupines to make necklaces of.

96, 11. unakáka m'na was the son of Aíshish and of the above mentioned Tchíka.

96, 11. 12. K'mukámtcham qualifies pû'ks, not lúlukshtat.

96, 14. pakakóleshtka, verbal desiderative of pakakóla, to jerk away from. The suffix -óla indicates that K'múkamtch wore his tobacco-pipe tied to his body; he wore it on his neck.

96, 15. tchitchiks is used when speaking to children. It signifies *so, so!* and means: be quiet, shut up, stop!

96, 17. tchē'k kĕlĕwi. In similar connections this phrase very frequently ends a whole narrative in Modoc and Klamath. Here it means that Aíshish ceased to poke the pipe into the fire. Cf. 85, 10. 89, 7.

96, 18. medshá: he removed from that spot with all his wives and children. Ancient customs forbid the offspring to stay where the father had breathed his last.

96, 20. Gén hûnk nánuk etc. This portion of the myth describes the destruction of all the living organisms on earth by a general conflagration caused by K'múkamtch. Myths of this kind are suggested by intense heat experienced in summer. This mode of destroying life on earth is less frequently met with in myths than the drowning in a general flood.

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96, 21. kínyüga. Aíshish held the tray over himself, his whole family, and his lodge. The same prefix ki- reappears in a nasalized form in nyí'-nliga: 97, 1. It is nasalized there on account of the preceding -k in hû'uk.

96, 23. kūíla. Where I have rendered this term by "world", as here and elsewhere in creation myths and myths of a similar character, it does not signify the whole surface of the earth as known to us, but only that section of country which is known to that tribe of Indians. Thus ancient creation myths only describe the creation of that part of country where these myths originated; the creation myths of coast tribes will include the ocean in their term for "world".

96, 23. Túhush talpatkóla. Mud Hen, one of Aíshish's five wives, looked out from under the roof of Aíshish's lodge or shed to see what was going on. This fiction explains the round dark spot visible on the mud-hen's head; its *round* form is indicated by the prefix la- in laliga.

AÍSHISHAM SHASHAPKĒLÉASH.

A MYTHIC TALE ABOUT AÍSHISH.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

Shashapkĕlo-uápkan Aíshishash:
I am going to tell a story about Aíshish:

Aíshish mat sákla tû'ma máklaks íyamnatko; shućdshnuk mat sha
Aíshish, they say, gambled many people having with him; when gambling on so they they
their way, say,

shnćna lû'loks. Yámnashptchi mat lû'loks Aíshisham, Wanákalam kūkū'kli
built fires. Purple-lilac (was), as re- the fire of Aíshish, of Silver Fox yellow
ported,

lû'loks, K'múkamtcham shláyaksak. Tsúi sa slō'kla; Aíshish shlín tálnak,
the fire (was), of K'múkamtch (it was) smoke only. Then they shot at the mark; Aíshish his (it) arm'ghs,

Wanáka yû'tlansna. K'mukámts tû' hak yû'l'ka, nánka toks tû' hak a-áti
Little-Silver Fox missed the mark. K'múkamtch this side of mark struck, the other but far th e side of the mark

hak yû'l'ka; tuí sa húmasht gíulank sákaliäga. Túm sa héshkû, tsúi sas
struck; right they after so doing commenced gambling. Many things they bet on, then over them

Aíshish í'kak; sć'watkashtka nánuk wátchpka, tsúi sa gū'mpēle. At tû'
Aíshish won; about noon all men had lost all they had, then they went home. Ever

tsússak l'χak nánuk sas.
since he won them all.

Tû'nipnish wć'wan's gitk Aíshish: Tûhû'sh násh snáweds Aíshisham,
Fire wives had Aíshish: Mud Hen (was) one wife of Aíshish,

Stókua násh snáwedsh, Kli'rish násh, Wü'ks násh, Tsi'ka násh snáwedsh.
Long-tail Squirrel one wife, Sand-hill Crane one, Mallard one, Chaffinch one wife.

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Tsúi K'múkamts nä'-ulakta; at unák nä'-ulakta Aísisas. Tsúi
Then K'múkamtch plotted secretly; after daybreak he plotted against Aishish. Then

K'múkamts suáktsa, skäkt'sh m'na hû'shûk p'läíwash p'tt's-lûlsham m'na
K'múkamtch wept, inherited place his remembering eagles dead father his

3 luélka. At sapt'ya Aíshishash K'mukámts: "at tû' luélkish p'laíwash
where had killed. Now declared to Aishish K'múkamtch: "far away the killing-place of (young) eagles

yayákia nû'; ká-i lúela yáyakiuk", snáwedsas kû'ktakiuk K'múkamts
afraid of I (am); not I killed (them) being afraid", a wife coveting K'múkamtch

Aísisam, Stokuā'ks hû'nk. At géna lápuk: Aísis K'mukámts tchish géna.
of Aishish, Little Squirrel. Then set out both: Aishish K'múkamtch also went (there).

6 Tchúi släá p'laíwash, tsúi aláhia K'mukámts kokántki giúg; tsúi
Then saw the eagles, and pointed out K'múkamtch (the pine) to climb up; then

p'laíwash hunkáya kápkatat. Aísis kokántsa tû'; tsúi kedsá hûk; átû
the eagles flew on the pine. Aishish climbed up; then grew it; far up

kaló kapáta at kápka. Tsúi hûnk gû'knank släá tchíliliks skû'lelam,
the sky touched now the pine. And (it) having climbed he saw the young ones of a lark,

9 shnúlas toks hû'k p'laíwasham. Átûnk at suáktcha Aíshish shnûlástat
the eyrie though it (was) of the eagle. There now wept Aishish in the eyrie

tchí'klank; K'mû'kamts gä'mpële at, sûlû'tantsa Aíshish-shitk slä's. Gát-
sitting; K'múkamtch went away, dressed himself to Aishish alike to appear. He

pampële tû' tchí'shtat; tchúi shpónäk, tchúi shä'tûpk Stû'kuaksh; tchúi
came back far to dwelling; then it was late, and he slept with Little Squirrel; then

12 kaíkëma Stukuág. Tsúi nánuk wéwan's ká-tkëma, tsúi sa kó-ika.
suspected (him) Little Squirrel. Thereupon all the wives became suspicious, and they found out.

"K'mukámts a hō't ki!" tsí sa hû'n ki hû'ksa Aísisam wéwanuish.
"K'mukámts this one is!" thus they said those Aishish's wives.

Tsúi shash at shuä'tsna mbû'sant, tsúi sa nánuk géna túla, kat
Then from them departed for next morning, and they all went with those (him) who
gambling

15 Aíshish túla shuetsantáměna. At sha shnéna lû'loks suétsnuk sas. Tsúi
with Aishish were in the habit of gambling. And they built fires while on their gambling tour. And

K'mukámtsam sláyaksak lû'yäga, at sa káyek'ma, at sa: "ká-i a kē'k
to K'múkamtch smoke only curled up, now they suspected, and they (said): "not (is) this

Aísis!" hû'ksa ná-ast sa-ulankánkatk. "K'múkamts a kē'k gi!"; nä'sht sa
Aishish!" those (in the distance) thus (said) (his) followers. "K'mukámtch this is!"; so they

18 hû'ksa tû'kni; "ká-i a Aísis gä'pkat, ká-i hû't lû'loks Aíshisham nû'ta".
(said) those far off; "not Aishish came, not (here) the fire of Aishish is burning"

Hû'ksa tû' nä'shtk täli'tankpkuk: "ā't gen slókalsht hí shlä'papakuapk;
Those afar thus said seeing him coming: "ye this after he has shot at the mark will find out thou;

Aíshish toks shli'tam'na tálaak!" At gátpa at shlō'kla, tû' hak yû'l'ka
Aishish however always hits straight!" Then they arrived and they shot, (but) far this side struck

21 K'múkamts; Wanák tads yû'tlansna. Tsúi sha sákaliäg, tsúi sa K'múkam-
K'múkamtch; Silver Fox missed a little. Then they commenced gaming, and they over K'mú-

*539 tsas t'kak; waítash a tû'm t'kak, tsúi sa gä'mbële, tsúi sa gátpampële
773 kamuch won; all day long many staked they won, then they returned, and they went back

látsastat. At sa tsúi gä'tak sákla salákiuk Aísisas.
to the lodges. Then they quit gambling, for they missed Aishish.

Tsúi Aísisam wéwanuish suásuaktsa tsû'ssak, k'lewídsha m'nálam 3
And Aishish's wives wept constantly, (and) left their

látchash stä-úldshuk. Shtí'a sa nû'shtat shí'dsho wenépi wéwanuish; násh
lodges to dig roots. Pitch they on heads put four wives; one

toks Wä'-aks ká-i hli'la Aísisas. Tsúi luátpislals Klíti'sam Aísis tû'mëna,
but Mallard not mourned Aishish. Then the weeping cries of Sandhill Crane Aishish heard,

tsúi Aísbish shuáktsa tû'mënank. At Aísis tû' kálo wikä't, at k'léknapk 6
and Aishish wept hearing (them). Now Aishish (was) far away sky close to, then he was mortbound

kakó bëla; at shí'tsa lápi wékwak tû' kálo wikáta; at shlää Aísisas. Tsúi
bones nothing but; then soared up two butterflies far up the sky close to; and (they) saw Aishish. Then

shitshatχépële shla-ólank, tsúi gatpampëlísa, tsúi sápa, p'tisá m'na sapíya:
they flew back having seen (him), and returned home they, and told, to father their saying:

"tídsi k'lä'kuapk hí'ssuaks; tû' ní kaló wigáta shlää hû'nk hissuáksas kakó 9
"a good will (soon) perish man; far off I sky close to saw that man bones

bëlat; tí'dsi hû'k k'lä'kuapk!" Tchíssa shapíya p'tísa m'nálam.
nothing but; (mas) good this will perish!" So they said to father their.

Hû'k p'tíssap sam shkúyui shash mbû'sant at ûnák gá-ulakuapk yákí
The father their ordered them on next morning early to soar up a basket

shléyamënank. Tsúi sha géna saptálaltk, tsúi sa tû' gátpa pás a t'yamnatk 12
strung around (them). And went the sisters, and they up there arrived food carrying

ámbûts t'yamnatk. Tsúi Aísisas liwátkal shnû'lashtat hû'nkant, tsúi wû'la
water also carrying. Then Aishish they raised up in eyrie that, then inquired

hû'ksa wékwak: "wák i gén gítk?" ná-asht sha wû'la. Tchúi Aísis
these butterflies: "what are here doing?" you so they inquired. Then Aishish

hämézye: "K'mukámts an'sh p'laíwash shtí'lta; tsúi ní kóka kapka-ágatat, 15
said: "K'mukamtch me after the eagles sent; and I climbed on the small pine,

tsúi kedsnû'tan's; kédsha kápka kokí'sh gé-u Tsúi nû hû'nk shlää
then it grew up under me; grew up the pine during climbing my. Then I (those) saw

p'laíwash, skû'läläm tä'ds n'û'nk shlää tsí'lilika." Tsíhunk Aísis hä'mkank
eagles, of the lark only I found the young." So Aishish said,

sä'gsuk hû'nkies. 18
giving explanations to them.

At sa hû'nk slánkok shlóa tchakëlátat ksékoga sha Aíshishas shewanó-
Now they spreading a wild-cat's skin in the willow-basket placed into they Aishish after giving

lank pä's ámbuts, tsúi sa skátχidsa, käflatat at gatpámpële. Tsúi t'pka
(him) food water also, then they took him down in the basket on the ground he returned. And he lay sick

mä'nts, at wä'mpële. 21
a long time, then he recovered.

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Portions of the same myth, though differently connected, will be found in the mythic tale: K'mûkamtch attempts the destruction of his son Aíshish. Both narratives are complementary to each other in some important details.

99, 3. shnéna. It is the custom of gamblers to build fires at every place where they stop on their road or trail. Any party of travelling Indians will do so when stopping on their way. Cf. 23, 15.

99, 3. Yámnashptchi. Several adjectives designating colors are taken from articles of dress in both dialects: tolulúptchi, green; tchzé-utchze-ushptchi, a shade of blue; and spálptchi, light-yellow, is called after a face-paint made of a kind of clay.

[825] 99, 3. Wunákalam lû'loka. The fire of Young Silver Fox was yellow or yellowish, not only because the fur of this fox-species turns from silvery white into yellowish by the change of seasons, but also, because this animal represents in mythic stories the halo around the sun. Cf. shakutchálish in Dictionary. Wunáka always figures as the companion of the principal national deity, K'mûkamtch.

99, 7. wátchpka: to stake everything in one's possession and then lose it all; wí-uka, to win all the stakes lost by the others.

99, 10. 1C0, 5. Stókua or Stúkuaga was, according to another of my informants, a fish of this name, and not a squirrel. The other wives of Aíshish all have names of birds.

100, 3. luélka: K'mûkamtch had inherited a locality where his father was in the habit of hunting and killing the giant-eagle (p'laíwash). Thinking of this place, K'mukámtch went there with his son Aíshish, after scheming a stratagem to let him perish there. To kill the eagles, it was necessary to climb a pine-tree; this K'mûkamtch was afraid of doing, and wanted to send up there his son instead.

100, 9. shnúlas toks etc. The lark had her young in the nest of an eagle.

100, 10. sûlû'tantsa. He dressed himself in Aíshish's garments, as appears from the foregoing mythic tale.

100, 15. saa. Davé Hill often uses shash, saa in an almost reciprocal sense: while (or: for) going to gamble among themselves. This pronoun does not depend here on shnéna, as we might assume. Cf. *Note* to 58, 10. It refers to the playmates of Aíshish, who set out with K'mûkamtch, whom they thought to be their beloved Aíshish on account of the dress he had abstracted from him. In 1C0, 14 shash was explained to me by "from them", viz. from the wives of Aíshish, in whose lodge K'mûkamtch had passed the night.

100, 18. gä'pkat for gépka at: did not come now, or: has not come yet.

101, 2. gä'tak. This adverb gives to understand, that they were loth or too tired to play any longer for stakes, because their beloved Aíshish was not present. "To cease or stop gambling" simply, would be expressed by saklóla.

101, 4. shti'a etc. Cf. *Notes* to 89, 5; 96, 6; and general *Note*, on page 86.

[193] 101, 4. shl'dsho wenépi, rather unusual forms for shl'dsha hû vunépni. Hû, "up, above, on head," has coalesced with shl'dsha into one word.

101, 5. Klitl'sam. Aíshish heard the cries of Klétish only, because of all the birds which are believed to be his wives, the long-necked sandhill crane is the loudest and noisiest.

[825] 101, 8. gatpampēlísaa for gatpámpēli sha, as tchísaa for tchí sa.

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101, 8. p'tisá m'na for p'tisha m'nálam.

101, 10. kakó bêlat for: kakó pil at.

101, 11. p'tissap sam. Sham, sam "their", is found standing instead of m'nálam, p'nálam, or húukêlamsham in the conversational form of language. Cf. 107, 13. 109, 4.

101, 13. liwátkal. They lifted up the famished Aishish, almost reduced to a skeleton, and seated him upright in the nest; they imparted new strength and life to him by feeding him.

101, 16. kédsha, to grow, forms kédshua, kedshnúta; n's is: nû'sh, to me, with me, under me; a sort of *dativus commodi*.

ORIGIN OF HUMAN RACES. DURATION OF HUMAN LIFE.

GIVEN BY "CAPTAIN JIM" IN THE KLAMATH LAKE DIALECT.

K'mû'kamtch hû'nk at né-ulxa ná-asht gén: Hû'nk E-ukshikíshash
K'mûkamtch ruled as follows: The Klamath Lake

tchák máklaks shû'ta; tchúi pén Kä'kakilsh tchágsh máklaks shû'ta;
from a service-berry bush people he made; hereupon the Käkakilsh from skunks people made;

yámatală génûta shûshtédshna. E-ukshkíshash ktchálxishtat l'lxa, Bósh- 3
southwards he had gone he created (them) on his way. The Klamath Lakes in the sun-beat he laid down, the white

tinash toks shûtólank máhieshtat l'lxa; lúmasht gíug nā'd máklaks mû'-
people however after creating (them) in the shade laid down; therefore we Indians (are)

makmûkli, Bóshtin toksh papálpali. É-ush-gunt'gshta käilalt'a.
dark, the white men but light-complexioned. The sea beyond he made a world for them.

At sha pä'n ne-ulakiéga, K'múkamtch mû'nk tchi'sh shkíshki'sh tchish 6
Then they began to legislate, K'mûkamtch, mole also, fly-bug also,

wishi'nk tchish. Mû'nk hämézxe: "Nû a gû'ggamtchíshash máklakshash
garter-snake also. Mole said: "I of old age the human beings

gi'tki gi!" Húnkanti wíshink ná-asht hämézxe: "nû'toks gémptcha
to become wan!" On that subject garter-snake thus spoke: "and I thus-made

máklakshash gi'tki gi!" Tchíhunk wí'shink shkintchishxagóta: "gá-ash 9
the men to become old!" Thus garter-snake while shedding its skin: "this way

nû hû'nk máklakshash k'léktgi: ti'dshok nétnāk gît k'mû'tchatk gíntak
I the men to become (wan): having grown thus to be of old age though

tchíltgipĕletám'nûk." Húnkanti mû'nk ná-asht heméxe: "nû a gémptcha
always to grow young again." On that subject mole thus said: "but I thus-made

pshe-utíwashash gi'tki gi: gû'ggamtchishash!" Pi muimû'yuk: "gá-asht 12
the human beings to become wan: decrepit by age!" (And) it shivering (said): "thus

nû pse-utíwashash gi'tki gi!" Ski'shkish tchish ná-asht tok nä'-ulxa
I the human beings to become wan!" Fly-bug also thus voted

*539 773 mû'nkash túlak. Pî skt'shkish ná-asht: "kúi tádsh ak hû'k túmi pshe-
male along with. It the fly-bag thus (said): "very cruelly many human
utíwash gíug kt'shtchkank hiétalt nûsh".
beings acting. when stepping (will) crush me".
(on me)

8 Tcht'hunk pâ't háshtaltal né-ûlxûg. Tchúi sha pälpeliéga; mû'nk
Thus they mutually disputed for action. Then they began working; the mole
yaína shutevéga; shtû'ya yaínaluk. At pi'pil húnta né-ûlxa K'mukám-
mountains began to make; it made to throw up gang-ways mountains. How alone thus (it) made after K'mukamtch
tchăm shutólash.
had finished creating.

NOTES.

*539 773 192 829 **103, 3. tchák.** There is evidently a *jeu de mots* intended between tchák and tcháksh. Which northern tribe the Kákakilsh were, my informant and other Indians were unable to say; it is a nickname, derived from kä'k, of some Oregonian tribe held in contempt by the Máklaks, and any reference to it causes great merriment to the Klamath Lake Indians. Máklaks is in both places separated from the tribal name by inversion; tchák and tchágsh form apposition to these tribal names and to máklaks, and for tchágsh we would expect tcháshlsh, which is the usual form of the word.

103, 5. É-ush. The sea or ocean, which is meant here, is múni é-ush, while é-ush means a lake, lagoon or large pond.

103, 6. ne-ulakiéga. Three of the lower animals are here brought together to confer with K'múkamtch to determine the duration of man's life, and every one voted according to its own experience. Stephen Powers mentions a mythic story comparable to this, heard by him among the Pit River Indians (Contrib. to North Amer. Ethnology, vol. III, p. 273): "The coyote and the fox participated in the creation of men and animals, the first being an evil spirit, the other good. They quarreled as to *whether they should let men live always* or *not*. The coyote said: "if they want to die, let them die"; but the fox said: "if they want to come back, let them come back." But nobody ever came back, for the coyote prevailed."

103, 9. 10. After shkintchishyagóta supply heméye, and after k'léktgi: gi.

[193] **103, 10.** ti'dsok, or tit'shok, distributive form of t'shók, of the verb t'shín to grow. Cf. tít'sha, 107, 12.

103, 12. pshe-utíwash, abbreviated pshé-utuash, an archaic word used only in the *collective* sense of people, human beings. It occurs only in mythic stories. Cf. 105, 8.

104, 4. shtû'ya. This fiction was suggested by the manner in which moles throw up mole-hills and shows that the ancient myth-makers were not without a humoristic vein.

104, 4. pi'pil. Every mountain was thrown up by the mole alone, each one separately. The special creation of K'múkamtch was *man*, and whatsoever stands in direct connection with his existence, welfare and customs, as fishing-places, islands, funereal sweat-lodges etc.

104, 4. húnta, abbreviation of húntala: by proceeding in *this* manner, in the *same* manner.

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HŪ'MASHT SHÁPASH LŪ'PI SHUTEYÉGATK.

CREATION OF THE MOONS.

GIVEN IN THE KLAMATH LAKE DIALECT BY MINNIE FROSEN.

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Wásh hûnk lápĕni té-unepant wû'nip pé-ula sḥápash sùû'ta. Lálap
The (female) coyote twenty four moons made. Two at a time

gé-upkatki gíug sha shipátχûkank; tchúi at vû'nank íggá-idshnank gékan-
when coming up they covered each other; then finishing suspending (them) she went

sha. K'mû'kamtch gû'hlí' kä'liant wáshash, wewéga pil tchí'shi; vû'la
out. K'mûkamtch entered, being absent the coyote, (her) children only in the lodge; he asked

shas: "tát' né gémpka?" "Gĕ't a genû'la!" K'mû'kamtch heméχe: "tû'sh
them: "where did she go to?" "There she went!" K'mûkamtch said: "where

haítch málăm p'gí'shap tchía?" "Hitá tchía!" Tchúi K'mû'kamtch hátakt
(does) your mother sit?" "Here she sits!" Then K'mûkamtch there

tchélχank shû'shamka: "hä hä! hä hä?" wákash tétalχok hähä'tamna.
sitting down humored: "hä hä! hä hä!" bone-awls sticking (into the ground) he went on grunting.

Pä'n shash vû'la: "wákaitch hû'n gíug nä'g tû'm haktch shápĕsh shusháta?
Again of them he inquired: "why then the absent (mother) too many altogether moons did make?

wákak hûnk psé-utiwash tchí-uapk lû'ldam? tchókat ak huk lû'ldam hak;
how then the people could live in winter? they would perish in such (a long) winter;

atí hûk lû'ldam gí't tû'mi shápash gíug." Washa-wéka tχä'wag häméχe:
too long this winter would be, too many moons existing." Coyote-child the oldest said:

"wakaí lálap a hûn shnekû'pkashtkak í?" Tchúi K'múkamtch heméχe:
"why not two at a time shining up there do you need?" Hereupon K'múkamtch said:

"ká-i nû shanahŏ'le tû'ma shápash gí'tki gíug."
"not I want too many moons to exist."

Tgélχa í'tχe tátχĕlampani shápash, tchúi pekéwa K'mûkámtchiksh,
Started up, took down one-half (of the) moons, then smashed (them) to pieces K'múkamtch,

tchúi gémbĕle. Mä'ntch-gítk wásh gátpampĕle; tχä'wag shapíya p'gí'sha
then left again. Long after this the (mother-) coyote returned home; the oldest (child) told mother

m'na: "K'mû'kamtch a gatpanû'la gí'ta." Wásh vû'la: "tû'sh haítch
its: "K'mûkam ch has been here." The coyote asked: "where (did he)

tchä'lχa?" "Hí't a tchä'lχa", shapíya m'na p'gí'sha. Tchúi hátokt tchél-
sit down!" "Here he sat down", said (it) to its mother. Then right there sitting

χank tí'lankanka tálke-ug K'mûkámtchiksh. Kítt'ta pítak nkásh.
down she rolled forth and back joking about K'mûkamtch. (Then) burst her own bowels.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

NOTES.

*539 ● 773 [825] In preference to any other beast, the prairie-wolf, small wolf, or coyote (as he is called in the West after an Aztec term meaning "digger, burrower") became connected in the mind of the Indian with the creation of the moon and the origin of the months or moons, because in moonlit nights he is heard howling from nightfall to dawn; sometimes alone, sometimes in packs of several dozen at a time. His querulous, whining howl is likened by the Indians with a "speaking to the moon". Our tale above is based upon the double sense of *moon* and *month*, in which the term shápash (the "indicator," from shápa to tell, indicate) is used. The idea of the creation of twice twelve moons originated in the delusion that in every period called *new* moon, moons were really made or manufactured *new* by the creator. The number twenty-four was perhaps suggested by the observation of lunar eclipses, or mock moons appearing in hazy weather. The coyote as the creator of the moons (and the creator of the universe among the Central Californians) naturally desired to have as many moons as possible, while K'múkamtch, as the wolf's antagonist, thought it better for the benefit of his own *539 773 192 creation, the human beings, not to make the year too long. If the winter had to last twelve months instead of six, how could they collect roots, bulbs, seed, fish, and game enough to live through such a length of time?

105, 2. shipátʒûkanka. Two moons being on the sky simultaneously would necessarily often cover and thereby eclipse or hurt each other.

105, 2. iggá-idshnank. The mother-coyote had hung up the twenty-four moons made by herself around the walls and ceiling of her winter-lodge, which in this myth signifies the sky. The suffix -ídshna points to her walking from one spot of the lodge to another while busy in suspending the moons.

[776] 105, 3. gû'hli'. A great deal of shrewdness is ascribed to the principal deity of the Klamath Lake people as well as to those of other *hunting* tribes. He manifests his astuteness in entering the coyote's lodge in her *absence* only, and to prepare a trick for her there.

105, 4. tát' né for táta nen.

[194] 105, 5. Hitá tchín! is pronounced as if it was *one* word only: hitátchin.

105, 6. shû'shamka, distributive form of sh'û'mka, to hum, grunt, to make hă hă. He grunted every time he planted another awl, sometimes in an interrogative tone of voice, and did it to disguise their secret planting into the ground.

105, 7. wákaitch composed of wák haitch; wásha-wéka composed of wásham wéaga; tʒéwag or tʒéwaga, diminutive of tʒé-u first, first in order, eldest; cf. hû'ktag.

[193] 105, 7. tû'm haktch. This language has a term corresponding to our *too much* (tû'm tchátchui), but none which renders our *too* with accuracy. Adjectives or adverbs qualified by *too* are therefore pronounced with a higher pitch of voice and the quantity of their main vowel is increased when the Indian intends to express this adverb.

105, 10. wakaí, "why not," a combination of wák and ká-i.

105, 14. gatpanû'la gí'ta: he has come here and has left again.

[825] 105, 16. Kiti'ta. The coyote-wolf, while rolling forth and back on the ground, as these animals are in the habit of doing, ran her belly into the bone-awls insidiously planted there by K'múkamtch, so that the entrails shed their contents on the lodge-floor.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

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SKÉLAMTCHAM TCHASHGAYÁKALAM SHASTAPKĒLÉASHL.

MYTH OF THE MARTEN AND THE WEASLET

GIVEN IN THE KLAMATH LAKE DIALECT BY DAVE HILL.

K'mukámtch Yámsi tchía. Sátapealtk Tcháshgayaks; lápiak tchía
K'mûkamtch in the North m'ẽn lived. His younger brother (was) Weasel; only two they lived

kăflíák wä'wans. Tsúi sa saíkän géna wéwansh i'ktcha; tû'mi saíkän tchía
without wives. And they to the prairie went wives to bring in; many on the field were

máklaks tánkt. Tchúi sgúyue Skä'lamts Tsásgayaks i'ktchatkĭ snáweds: 3
Indians then. And dispatched old Marten Little Weasel to fetch a woman:

"ká-i i labĕ-lû'lp-gipksh shpû'nshipk, shtchokápsh i ä'pka!" Tsúi géna
"not you a two-eyed one bring along a one-eyed one you bring!" Then went he

nádshiak i'ktchuk wéwans, tsúi tû' mé-ipks gáldsui. Safgatat tû'mi
alone to fetch women, and far off digging (roots) he met (them). On the prairie many

wéwanuish méya; shtá saíka; híhashuaksh kä'gi, gánkanka sha. At 6
females were digging; full was t' a prairie (of them); the men were away, hunted they. Now

wéwanuish íkáyula ti'tatsa pi'la, ká-i hû'shkank K'mukámtsam stû'leõls:
women he picked out pretty ones only, not minding (f K'mûkamtch the order:

shtchû'shtsxapksh K'mû'kamts épkatkĭ gi'ulatkĭ; at i'tpa tû ládsastat
one-eyed ones to K'mûkamtch to bring enjoining; then brought over to the lodge (them)

Tsáskai: "gén m's ni spûnshipkía." At häméye K'mukámts: "kaní ná-asht? 9
Weasel: "this one for you I brought." And said K'mûkamtch: "who (said) so?

kaní ná-asht tidsá ä'pkatki? shtchû'shtskapksh mi'sh nû ä'pkolatkik; kaítoks
who so (said) pretty ones to bring? one-eyed (ones) you I to bring told; and not

mi'sh ni ti'dsa ä'pkatki gi!"
you I pretty ones to bring told!"

Tchúi at wä'wanslank shash, tsúi pálakak nxákgi lápuk; tchúi tit'sha 12
And took as wives them, and pretty soon because mothers both; and grew up

wewéas, at mat sa waslalá. Tchúi si'ssok hû'k wewéas sham; tsúi stuli'
the children, and, it is said, they hunted chipmunks. And quarreled boys their; and advised

Tsasgáyak: "shli't i hû'nks!" taltsiágatat sa-ûli'a. At slä'popk hû'nitak
Weasel: "shoot you him!" (and) on the little arrows he put stone heads. And was aware by himself,

K'mukámts stûli'sht pi'ts. K'mukámts stûli' wä'ka m'ná: "shli'sht m'nálsh 15
K'mûkamtch that had advised him. K'mûkamtch ordered son his: "in case he shoots him

i shlín!" At lä'-udsha hû'k tátaksni, tsúi shli'n Tsasgayákalam vû'nakag;
you shoot!" Then went to play the children, and shot Little Weasel's little son;

shlí'n K'mukámtsăm hû'nk únakag; tchúi sa híshlan. Tsaakayákalam
shot of K'múkamtch the little one: then they shot at each other. Little Weasel's
vúnak hûnk shlín lû'pi K'mukámtcham vunáka; tchúi hû'nk hû'tkalpalank
boy shot first at K'múkamtch's son; then (that one) jumping up again
shlín Tchashgáyam únaka, tchúi tsóka lápuk.
shot Weasel's son, then perished both.

At sáléki ptisísap sham. Tsashgái at káyaktsa, K'mukámts ká-i
Then (those) fathers their Weasel went searching. (but) K'múkamtch not
káyaktcha, skû'lza tă'dah sá-utamank; slă'bopk hû'nitak tû' sas hishŏ'kst.
searched (for them), laid himself on bed but, wrapped up; he knew by himself, out there them to have killed each other.

NOTES.

Compare with this myth the first part of the "Mythic Tale of Old Marten" (Skélamtcham shashapkĕléash), which contains the same subject-matter.

[103] 107, 1. Yámsi, contraction of Yámashi. This is the name given at present to a mountain North of Klamath Marsh; from this direction the cold winds (yámash) blow over the highlands on Upper Klamath Lake.

*539 773 107, 1. 3. 9. Tchâshgái sometimes occurs in the diminutive form Tchashgáyak, because the Weasel is regarded as the *younger* brother of the Marten.

192 193 107, 2. saúkăn, a contraction of saigayĕ'ni: they went to the prairie, where the women were digging the edible roots.

107, 3. Skă'lamts. I have given this myth elsewhere in a longer relation, where the part played here by K'múkamtch is played by Skélamtch. Even in Dave Hill's relation the Marten is called, but once only, by its real name Skélamtch; K'múkamtch and Skélamtch are mentioned here as identical. The term skĕ'l, when not employed in its mythologic sense, means a long piece or strip of tanned otter or marten skin, used for tying the hair, or for other purposes.

107, 3. 4. l'ktchatki snáweds etc. One woman only is mentioned here, instead of the two, whom Weaslet was ordered to bring home as wives for his brother K'múkamtch and himself.

107, 5. wéwans a very common elision for wówannish.

107, 9. kaní ná-asht'! ellipse for kaní ná-asht gi'!

107, 10. nû ă'pkolatkîk. Instead of this may be said also, ă'pkatki gíula nû: "I strictly told (you) to bring in."

107, 13. sa waalalá. The two boys went together hunting chipmunks.

[411] 107, 14. shâwala to adjust stone-heads; shawalia, sa-ulía to adjust stone-heads for or in the interest of somebody. Flint-, obsidian- or iron heads are placed only on war-arrows or on arrows used in killing large game (ngé-ish, ngă'-ish); but the tâkishi or lighter arrow, used in hunting birds, and the taldshiága, arrow used as boy's plaything, are usually provided with wooden points only.

107, 15. K'mukámts stûl sht pi'ts stands for K'mukámtchash stuli'sht pi'sh, the pronoun referring to the little son of K'múkamtch.

107, 15. shli'sht. In this sentence m'nálah is the subject of shli'sht, and the direct object of shlin is not expressed.

107, 16. lă-udsha: they went out to play, from léwa, lă'wa to play.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

SKÉLAMTCHAM SHASHAPKĔLÉASH.

MYTHIC TALE OF OLD MARTEN.

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OBTAINED IN THE KLAMATH LAKE DIALECT FROM MINNIE FROREN.

Wéwanuish mat tû'mi méya k̲ä'sh shaígatat yákî shkä'shkatgaltk.
Women, they say, many were digging ipo on prairie, baskets carrying on back.

Shkä'lamtch mat tchía shetχé-unaltχ Tchashgáyaks. Shkä'lamtch shtûlí
Old Marten, so they say, lived as the older brother of Little Weasel. Old Marten sent

tâ'pia m'na Tchásgayaks î'ktchatki gíug kmä' shtchû'shtchχapkam. Tchúi 3
younger brother his Weasel to obtain the skull-cape of the one-eyed ones. And

Tcháshgayag géna; gátpnank î'tχa shash nánuk kmä' k̲á-i shtchû'shtch-
Weasel went; coming there, he took away from them all skull-caps. (but) not of the one-

χapksham tchî'sh, ítpampĕli Tchashgáyak, shéwana Skélamtchash kmä'.
eyed (women) also, brought Little Weasel (and) gave to Old Marten the caps.

Skélamtch häméχe: "táta mî'sh nû tpéwa k̲á-i shtchûshχápkam epkátki 6
Old Marten said: "when you I ordered not of the one-eyed in bring!

giug? lápûk mîsh nû épkatki gî'ula shtchû'shtchχapkam pî'l." Wéwanuish
of both you I to bring had told of the one-eyed only." Females

nánuk gátpa Skélamtchamkshi shkashkátkaltk k̲ä'sh. Skélamtch shewaná-
all came to Old Marten's home carrying on back ipo. Old Marten re-

pĕle kmä' wéwan'shash, puäkámpĕle ladshéshtat, hä'mĕta Tchashgáyaksh: 9
turned the caps to the women, threw (them) back out of his lodge, (and) said to Weasel:

"táta mîsh nû tpä'wa tûm kmä' ä'pkatkî gíug? lápok ámsh nî ä'pkatki!"
"when you I ordered many caps to bring? of both (only) you I to bring (told)!"

Wéwanuish tchík tchúi gémpĕle, lápuk shtchû'shtchχatk tchî'dsha.
The women after this returned, (but) both one-eyed ones remained.

Tchúi hûk shtchû'shtchχatk wéwanuish wewä'kala. Shû'hank-shîtk 12
Then the one-eyed women bore children. At the same time when

mû'mkak gî'ulχa Skélamtch nteyakalíya, m'na ü'nakag mû'ak t'shî'sht.
the infants were born Old Marten made a little bow, for his little son, taller when he would grow.

Tchashgáyak tchî'sh nteyakalî'ya m'nátak únakag. Tchúi tchatchákiag
Little Weasel also made a little bow for his own little boy. And the little boys

lé-utcha: bî'shla nté-ishtka tatáldshiak. Léwatkuk tátakshnî gatpámpĕli; 15
went to play; they shot at the mark with their bows little arrows. From the play the boys returned;

Tcháshkayagalam únakag heméχe: "hût án'sh tû' shlî'kshga." Tchash-
Little Weasel's boy remarked: "he me out there well nigh shot." Little

gáyag wû'la m'na únakag: "tám hai tchî' m'sh hû'nk láyank téwi?"
Weasel asked his young son: "really thus at you taking aim he shot?"

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Tchâkiak heméχe: "hûshûtánkapksh pû'sh nûsh hû'n gî" (mshâshaltchatk
The boy said: "approaching on the sly me it was" (squirreling were

sha hû'nk, shléank mshâsh hishlákshka). Tchúi Tchashgáyak shtulí'
they. discovering a squirrel they almost shot each other). Then Little Weasel advised

3 únakag m'na shlí'tki Shkélamtcham únakag, "hä hû't mish pän shlí'shtka
little son his to shoot of Old Marten the son, "if he at you again shooting

gî'uapk." Shkélamtch shâyuakta hûnk nánuk Tchashgáyakalam hém-
should be." Old Marten became aware (of the) whole of Little Weasel's dis-

kanksh; tchúi pî' tchîsh shtulí' m'na û'nakag shlítki gíug Tchashgáyam
course; and he also ordered his little son to shoot Weasel's

6 únaka: "hä' mish shlí-uapk, klä'χatk gî'ntak î hû'tkalpalank shlí-uapk
son; "if you be killed, dead though, you rising up again must kill

hû'nksh."
him."

Tchúi mbû'shan pä'n géna wáshlaltchuk; shláa sha wáshla, gánta sha
Then next day again they went to hunt chipmunks; saw they a chipmunk, crept (at it) they

9 at. Skélam únakag téwi, ká'lhhian wáshla; wiggáta î-úlχa Tchashgáyam
them. Marten's little son shot, missing the chipmunk; close to he struck the ground Weasel's

û'naka. Tchashgáyam únak hämέχe: "wák ta î gíug shlí'kshga nûsh?"
to the son. Weasel's little son said: "whereof re you almost shot me?"

Skélam únak hémtchna: "shnî'ulatchgankan hû'n gî." Guháshktcha pên
Marten's child replied: "glancing off it was." They started (again)

12 géna sha, shláa sha wáshla. Lápuk pî'pêlantana gánta shawaltánkank
travelled they, saw they a chipmunk. Both from opposite sides crept up moving along the ground

tä'wi; Skélăm únak shlí'kshga Tchashgáyam únaka. Tchashgáyam vúnak
shot; Marten's little son almost hit Weasel's little son. Weasel's little son

shlínk shíuga Shkélam vúnaka; tchúi shpóka mántchak Tchashgáyam
(then) shooting killed Marten's child; then lay on ground for some time Weasel's

15 únakag. Tgî'tsχank shlépapka, kékalmâsh wewatkuéla lû'lp, k'máka tgû't-
little son. Standing near he looked (at him), tears flowed from (his) eyes, he looked around while

gank hátkok. Skélam û'nak hû'tkal, shlín at Tchashgáyam vúnaka
standing there. Marten's son jumped up, shot then Weasel's child

û'shûtal; lápuk tchúi k'léklχatk t'pka.
in the breast; both then dead lay there.

18 Tcháshgai hém'ta Skélash: "wák ta mä'nshaktch tátaksni kä'gi waíta?
Weasel said to Marten: "Why for so long the children are absent the whole day,?

tû'sh ak nen hû'k wák kä'la?" Skélamtch ká-i kéktchank hû'nksh, shkō'l-
were (are) they somewhat doing?" Old Marten not answering him, recum-

pkank ktána Tcháshgai géna káyaktchuk tátakiash, ká-i shléank gatpám-
bent slept. Weasel went to look out for the children, (and) not finding returned

21 pêle. Mántch-gîtk Skélamtch guháshktcha tû gawálpêli. Tchóχapksh
home. After a while Old Marten started out far out to find (them). Murdered

tátakiash gáwalpâlank itpámpêlĕ; shuashuaktchóta lû'lukshalshok mû'lua,
the children discovering he carried them home; with mourning cries to arouse (them) they got ready,

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túnip wuillishik i-amnuash Skē'l éna, Tcháshgai tchi'sh túnepanti wuílishik
five bags of deer-wear Marten took, Weasel too five bags
i-ámuash éna. Tchúi sha lû'luksla, tû'tĕnipni' sha lápuk íwálpĕle. Skä'lam
of beads brought. And they burnt (them), each five (bags) they both emptied on them. To Marten
tchi'k i'amnash wewilína. Tchúi sha gémpĕle tchīshχē'ni k'léwiank. 3
finally beads were left over. Then they returned to their lodge after performance.

Skélamtch hém'ta Tchashgáyash géntki gíug Mû'shamkshi, pi gé-
Old Marten said to Weasel, he should go to the South Wind's house, himself proposing

nuapkug Yám'shamkshi. Tcháshgai ká-i shaná-ul' Yámshamkshi gé-ishtka
to go to the North Wind's home. Weasel not liked to North Wind's lodge to travel

gíug. Skē'l heméχe: "ká-i i génuapk Yámshamkshi, nû'tak gésh shaná- 6
Marten said: "not you shall go to the North Wind, myself to go want

uli Yámshamksh'; mi'sh nû géntki Múshamkshi." "Ká-i an Mû'shamkshi
to the North Wind; you I (want) to go to South Wind's house." "Not I to South Wind

gē'sh shaná-ul'", at pi hém'ta ná-asht. Tchúi géna Tcháshgai Yám-
to go desire", now he said so. And went Weasel to the

shamksh; gátpa hátokt eíχa Múash; eíχishtok Mû'shash k'léka Tchásh- 9
North Wind's lodge; he came there, (when) put the head out the South Wind; with had put the head out the South Wind, died Little

gayak. Tchúi Skélamtch Mû'sham nû'sh lalkádsha; pä'n Yámshamkshi
Weasel. And Old Marten of the South Wind the head cut off; again, to the North Wind's lodge

géna Skélamtch, lalkádsha Yámshamtcham nû'sh.
went Old Marten, (and) cut off the North Wind's head.

K'léwiank guhuáshktcha Lĕmé-ishash géluiptchuk Tchashgáyakshi 12
Hereupon he set out the Thunders to visit, Little Weasel

hakshákteluitk. Lĕmé-ish hushtánka Skélamtchash, snéwedsh tû'tash
carrying in his dress. One Thunder fell in with Old Marten, a woman long shell-

haháshtamnipksh shû'litanka. Snáwedsh hém'ta Skélamtchish: "wák ish
having as ear ornaments he pursued. The woman cried to Old Marten: "somehow me

shû'tä, gé-u shá-amoksh!" Tchúi Skélamtch heméχe: "wák hai tchi' m's 15
protect, my friend!" And Old Marten replied: "how then you

nû shuté-uapk?" pniudaktán tcha kátchannat, tchúi guhuáshktcha. Tapítak
I shall protect!" blew (her) instantly into a pitch-pine log, and continued his way. Right after (him)

Lĕmé-ish petégank hi'mboks kshatgatnû'lank shíuga snáwedsh.
the Thunder tearing up the log (and) extracting (her) killed the woman.

Skélamtch tû' at gátpa Lemé-isham ládshashtat. Lápi títsga-ak Lĕmé- 18
Old Marten then arrived of the Thunders at lodge. Two decrepit old Thun-

ish tchía shuki'kash hû'nkimsham. Skélamtch wä'shi guli' tchuyétk Yám-
ders lived (there), the parents of them. Old Marten into the room stepped having on his hat of North

sham núsh; wayálpa nánuk wä'shin, wákish tchish lákĕlaka. Kä'-utchish
Wind the head; froze to icicles everything in the lodge room, the inside ladder too became slippery with ice. Gray Wolf

gánkanktka, Skä'lam shá-amoksh, wawä'kalam pi'l hû'k tchi'sh ká-i wétk. 21
returned from the hunt, Marten's kinsman, of his children alone the place in the lodge not froze up.

Lĕmé-ish gatpámpĕle, máklaks tû'm i'tpa. Titská-ak Lĕmé-ish sti'llidanka
The Thunders returned home Indians many they brought. The Old Thunders reported

*539 773 shapíya m'na wanúnga: "wenníni a tuá gátpa wā'shî atî' nálsh wíniχitk!"
(and) said to their sons: "stranger some has come into the room, largely to us superior!"

Tχé-u Lĕmé-ish heméχe: "gá tuáta shkaínihaktch gátpa, nû' ak ya hûn
The oldest Thunder said: "whosoever stronger (man) has come, I (can) certainly,

3 shkáyent gi'ntak gu'hlî'plît." Gékansha at, ga-ulapgápĕle pätchō'le nā'shak
strong though (he is), enter (where he is)." He went out then, climbed up, stepped on one step only

wákish, kî'shtchnank huî'χipĕle. "Tútutu!" hûtchampĕlúta Lemé-ish
of inside ladder, stepping on he hurried out again. (Crying:) "tútutu!" after running homewards (this) Thunder

ná-asht giúta, pén nā'sh heméχe: "tuátal shkaíniaks tcheχóga" Gékan-
so reported, and another one said: "some kind of a stronger one is sitting inside." Going

6 shănank tû' gá-ulapgapĕle pä'patchle lápok wakî'sh; pétchtnank húiχipĕle.
out over there he went on op (of winter lodge), put his feet on two steps only of inside ladder; stepping on he ran out again.

"Tútutu"! huiχipĕlúta, gúlipĕlánk shash kátni shapíya: "wennínî tuá
"Tútutu"! he skipped away, entering again, those being in the káyata he told: "stranger some

gátpa." Tatχĕlamnî' tchkash heméχe: "ká tuák shkaíneaksh tchîwíχa?"
has come." The one intermediate in age too said: "what sort of a stronger (man) is inside?"

9 gekanshĕnû'nk tû' ga-ulapgápĕle pépatchle; tátχĕlam-páni gû'tχîtkt lû'lula
(and) running out he went on lodge-top (and stepped down; half-ways having climbed down he rattled up

hû'kantchämpĕlok. Stî'lhipĕli shash kátnî; nā'sh tchkash gékansha tû',
to run out again. He reported to those in the káyata; (another) one also went out out there,

gá-ulapgapĕli, gulî'pĕle, gélχalgitk hû'kanshampĕle tútutu-û'ta. "Ya! atî'
mounted up the ladder, went in, having climbed down he hurried out again while tútutu-crying. "To be sure! by far

12 a nā'lsh winnî'χitk tuâ' ki." Tapî'ni tchkash gékansha: "ká tuáta
than we stronger (one) some it is." The last one also rushed out: "what kind of

shkaíniaktch?" gûlhî'pĕlank sháhiashtalá m'na tchē'lkpĕle hû'tkalshnank
a stronger one?" entering (the lodge) on couch his he sat down, (then) starting up

hû'kampĕle.
ran out again.

15 Tchúi mā'ntch-gîtk tchē'k Ké-udshiamtch gatpámpĕle; lî'lhankshti
Then some time after finally Old Wolf came home; some venison

î'tpa. Lemé-ish hém'ta Kä-utchíshash: "atî' a nā'lsh tuá winnî'χitk gátpa".
he brought. The Thunders said to Gray Wolf: "by far than we some stronger (one) has come".

Kä'-udshiamtch gá-ulapgapĕle, tchúi hä'mĕle Skélamtchîsh: "shanatch-
Old Wolf climbed the lodge, then shouted to Old Marten: "take

18 vû'lî tchúyesh!" Tchúi Skélamtch shanatchvû'lank nélχa m'na tchúyesh;
off (your) hat!" And Old Marten, unhatting himself, laid down his hat;

nánuk hû'k wayálapsh k̲ä'gîpĕle. Kä'-udshiamtch gulhípĕle tchúi, Lĕmé-
all the icicles disappeared again. Old Wolf entered (the lodge) upon this, Thun-

ish tchîsh hû'k nánuk gulhî'bĕle, tchúi sha shû'tchapĕlank páshōta.
ders too they all entered again, and they rebuilding a fire had a meal.

21 Hû'yuka sha hû'nk ktá-i at, tchúi sha mák̲laks pûelhî', mû'nish sha kála
Heated they stones now, and they people threw in, a large they flat bucket

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shláltpa táluodsh máklaks. Tchúi sha ktái kélpokshtak t'kagank t'wa
gave for one. to stew the people. And they the stones as soon as heated took out (and) dipped (them)

kálati ámbo tchi'pgank; t'wa sha tchúi Nókshtak sha ktái t'ɣakpĕle,
into a kala water containing; put in they them. As soon as stewed they the stones took out again,

Lemé-ish háshpa shash Skélamtchash, gaptchátka Lĕmé-ish tchi'lɣia Ské- 3
the Thunders handed them to Old Marten, with the small finger the Thunders placed on the door (the kála) for

lash. Skélamtch gáptchatka shitchálshue máklaks kálati. Tchúi Skélamtch
Marten. Old Marten with the little finger moved (more) Indians towards the kála. Then Old Marten

pátampka; Tcháshgayag tchligátchktcha Skélamtchash shakō'tkug măk-
began to eat; Weasles pinched Old Marten insisting for human

laksti tchûléksh. Tchúi Shkélamtch ká-i shéwana; "kúidsha gisht", leklek- 6
flesh. (But) Old Marten not gave (any); "it being bad", he

tchámpka Tchatchgáyash; "undshē'k mish ni tchulē'ksh li'lhankshti tchē'k
whispered to Little Weasel; "by and by to you I meat of venison at last

shéwanuapk." Tchúi nánuk wû'ta káyak hû'nksht shéwanank. Shlé-ipĕle
will give." Then all he ate up not any to him giving. Returned

shash kála, Ké-udshiámtchkash nûkaltámpka tchulē'ks. Tchúi nû'kst 9
to them the bucket, Old Wolf also began roasting meat. When it was done,

ti'atat t'kĕlank shéwana Skélamtchash, tchúi pi hû'nkanti tchē'k shéwana
on a paddle putting it he gave (it) to Old Marten, and he of it then gave

tchulē'ksh Tchashgáyaksh. Tchúi sha lû'lalɣa pá-ulank; Skélamtch ktán-
meat to Little Weasel. And they went to bed having done eating; Old Marten fell

shan nánui shɣolɣótak. 12
asleep as soon as lying down.

Lĕmé-ish sheshnû'lɣa shiúkuapkuk Skélamtchash; ka-uloktantk-
The (3) Thunders plotted (how) to kill Old Marten; walking up and down

tám'na sha. Tchékag pi'l télshampka Lĕmé-ishash káyak ktánshna. Pén
continued they. Blackbird only looked towards the Thunders (and) not was asleep. And

Lĕmé-ish gákua shlē'dshuk Skélamtchash, tamû'dsh ktánshisht, shi'uguap- 15
the Thunders approached to look at Old Marten, whether he was asleep, proposing to

kug hû'nk. Tchékaksh Lĕmé-ish mbû'shaksh yi'yuɣoga lû'lpat; tchúi
kill him. To Blackbird the Thunders arrow-heads pushed into the eyes; then

hû'nk ká-i ktánuapkug ktámpsh-shítk shléash gi'-uapk. Pshín tátɣĕlam
he not going to sleep, asleep-alike appearing would be. At midnight

Lĕmé-ish káktansha; Skélamtch skishkshō'lank pi' tchkash kakō'dsha 18
the Thunders went to sleep; Old Marten awakening he then went over

Lĕmé-ishamksh, hihashlûtchtánka lák Lemé-isham, tĕ'kish shash huhashli'-
to Thunders' place, tied together the hair of the Thunders, swords to them handed over

amna; heshamkankō'ta: "Skélam tápia gĕn lúelat". Tchúi Skélamtch
to each; they ordered each other: "Marten's younger brother, him kill ye". Then Old Marten

gékantgi Kä-utchi'shash tpä'wa; tchúi Kä'-utchish géka, wewéka m'na 21
to go out Gray Wolf ordered; and Wolf went out, children his

t'ka. Skélamtch shnélɣa Lĕmé-isham látchash, tgá-ulank wálɣa hû'kĕn-
took out. Old Marten set on fire of the Thunders the lodge, (and) standing on its top he waited to rush

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uksht Lĕmé-ishash; shtéyakĕlakpa tgatí'dnank; mû tchä'k nûtísht sχí'sh-
out the Thunders; he hearkened standing outside; strongly at last when (the fire) blazed, awoke

kshōla Lemé-ish. Huhashtápka tĕkí'shtka; "Skélam tópia gēn lúelat"!
the Thunders. They stabbed each other with the long blades; "Marten's younger brother, him kill ye"!

3 pátak huhashtápkuak.
they stabbed each other only.

Tchúi nánuk nû'natank tchû'ka; mbáwa steínash nû'dshnuk. Ské-
Then all by blazing up perished; exploded (one) heart while flying off. Old

lamtch wá'hlχank wi-ulalápĕle steínash lû'lukshtat; pä'n nā'sh mbáwa.
Marten looking on struck (one) heart in the fire; again one exploded.

6 Skä'lamtch wi-ulalápĕle; pä'n nā'sh mbáwa, pä'n wi-ulalápĕle Skélamtch.
Old Marten struck again; and another one burst, again (when) struck Old Marten.

Tchashgáyak häméχe: "Skélamtch! nû' tchkash nā'sh wí-ulalek!" tchúi
Little Weasel said: "Old Marten! I also one will strike!" then

pä'n mbáwa nā'sh. Tchúi Tchashgáyak k̲á'hhian, tchúi steínash hû'k nu-
again burst one. (But) Weaslet missed, and heart that went

9 wálχa; Wékweks shû'waltktcha Tchä'kaksh tû'la, shlû'shlakshga shualχóta.
to the sky; Magpie flew after it Blackbird with, and picked (it) to pieces, while it flew.

Shkélamtch häméχe: "k̲á-i î tuá sháyuaksh kiuápka, hû'nshak î pshe-
Old Marten said: "nothing you good for will be, in vain you the

utuáshash shnulû'kuapkak."
people will frighten only."

12 Tchúi Skélamtch shnélχa Lĕmé-ish titská-aksh.
Then Old Marten burst Thunders the Old.

NOTES.

This relation of the myths is more circumstantial than the corresponding one obtained from Dave Hill, which omits some of their characteristic features. We have here an interesting and probably the most popular part of the whole cycle of *marten-myths* known to the Klamath Lake people; the above is not a single myth, but a series of myths, some of them thrown together in a rather loose connection. What connects them all is the fact that Weaslet is the constant companion of his older and more sagacious brother Old Marten, who combines the qualities of Reineke Fox with that of an elementary power of irresistible force (shkaíni). The Skélamtch myths present themselves in the following order:

1. Selection of the one-eyed females as wives.
2. The children of the two brothers destroy each other.
3. The fathers cremate their children's bodies.
4. The Winds are exterminated by Skélamtch.
5. Skélamtch hides a woman before one of the five Thunders.
6. Skélamtch enters the lodge of the Thunders; the hat on his head acts as a spell and prevents them from entering it.
7. Old Gray Wolf, Marten, Weasel and the five Thunders are feasting on human flesh in the lodge of the Thunders.
8. Skélamtch sets the lodges of the five Thunders and of the two Old Thunders on fire and kills the inmates.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

109, 1. shkä'shgatkaltk. A verbal adjective of shkátkĕla, to carry on back; kă, ka is the radical syllable, found also in kä'mat, *back*. This distributive form is apparently due to vocalic dissimilation. Women carry conical baskets (yáki) on their backs when digging roots or bulbs, and throw them over their shoulders into these receptacles.

109, 2. 6. 8. Skélamtch. See Dave Hill's relation of the same myth; *Note* to 107, 3. In speaking of somebody who acts on the sly, and differently from what he professes and means to do, the Klamath Lake people will say: "He acts like Skélamtch." This is one of the few proverbial locutions, or at least figurative modes of speech that can be traced in this tribe.

109, 3. kmä' is the rounded light cap usually worn by females, fitting tight to the skull. It is made of the stalks of aquatic plants, several species of them entering into the manufacture of each cap. The taking away of the skull-caps was intended as a signal for the women to go to their new homes.

109, 6. táta. The words of reprehension addressed by Old Marten to Weaslet are: "Did I ever order you to bring the caps of any other than of both the one-eyed women? I told you to get the caps of both one-eyed women only." Lápuk belongs to shtchûshzápkam, though separated from it by the inversion of the sentence; kmä' is left out.

109, 6. shtchûshzápkam. The distributive form of shtchû'za is so difficult to articulate, that abbreviations of it like the above and others, have resulted. Shtchúza is evidently the medial form of tchóza, and its meaning is therefore "to suffer destruction on oneself." Cf. shtchúyampka.

109, 10. ni ä'pkatki. After ä'pkatki supply gi: "said, told."

109, 11. The text forgets to mention the calling in of the two one-eyed women.

109, 12. Shû'hank-shitk. In many mythic stories the newly-born children are made to grow miraculously fast, so that when a few days old they handle bow and arrows, and after a month or two they are adult people.

109, 13. ntéyăla, to make a bow or bows (ntéish), nteyákăla, to make little bows (nteyága), nteyakalía or nteyakalíya, to make little bows *for somebody*.

109, 13. únak, *son*, is variously pronounced û'nak, vúnaka, wúnak; and so is its diminutive únakag, únakaga, vúnakak, *little son*, "*sonny*".

109, 15. híshla has two meanings, both *reciprocal:* to shoot at each other, and to shoot at the mark, *rivalling to outdo each other* in markmanship. Cf. 24, 17.

109, 15. Léwatkuk for léwatko hûk: they, after having played; participle of léwa to play.

110, 1. hûshûtánkapksh etc. "This was an approaching himself on the sly towards me" is the literal rendering of this sentence, in which the first term is a *nomen actionis*, a verbal indefinite. The two pronouns are governed by it.

110, 3. mish shli'shtka gi'uapk, if he should want to shoot you; if he should shoot at you purposely.

110, 4. Shúyuakta, "he knew." Omniscience and prescience are among the characteristic features of Old Marten, who is the personification of K'múkamtch. Cf. 107, 1. 3. 14. 108, 5. and *Note* to 107, 3.

110, 6. hútkalpĕli, to rise up suddenly, to jump up again (though killed beforehand). Cf. 108, 2.

110, 11. "shul'nlatchgankan hû'n gi." Marten's son said, that his arrow, when

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*539 dispatched after a chipmunk, struck a log or tree, glanced off from it and came very
● 773 near killing Weasel's little son.
192 110, 11. 21. guháshktcha instead of guhuáshktcha, cf. Dictionary.

110, 17. wû'sho, breast, chest, is also pronounced wû'shu, û'shu; û'shutala, in the chest. k'leklyátko is the distributive plural of k'lekátko; k'léka, to die.

[193] 110, 18. mä'nshaktch, so long; stands for mä'ntchak tchí. The terminal -ak has to be taken here and in 110, 14. in the sense of the diminutive suffix: "a little long".

110, 19. kä'la to *do* or *act* in the sense of amusing oneself, playing, gesticulating, or acting in a loud, noisy, or grotesque manner.

111, 1. túnepanti. The partitive case in -ti, if it stands for túnepanta, is used here, because the bags of neckwear brought by Skélamtch were counted on the digits of one hand, while those of Weasel were counted on the fingers of the other.

111, 3. wewilína. Beads were left over to Old Marten, because he had brought more than five sacks full to the tchpínû or family burying ground, emptying only five sacks on the child's pyre. This was a fabulously extravagant expenditure, the beads standing high in price and the sacks or willishik being rated at more than one bushel each.

111, 4. Mû'sh and Yámsh, syncopated from Mû'ash and Yámash.

111, 9. elyishtok Mû'shash. The South Wind had put his head out; that is, a south wind had been blowing when Little Weasel died and hence was supposed to be the real cause of his death.

[821] 111, 12. Lëmé-ishash. From the following it appears, that the five Thunders represent more the flash of the lightning (lúepalsh) than the roll of the thunder. There are many of them, because the thunder, when rolling over mountains and valleys, often increases again in loudness after having almost died out, and five is the often recurring "sacred" number of the Oregonian and other Northwestern Indians. The radix
[193] of lëmé-ish is *lam*, which indicates a circular, whirling motion. The five Thunders are
[342] brothers, living in a winter-lodge or earth-house: Lëmé-isham tchí'sh, thought to be a dark cave; their parents, the two Old Thunders, live in a káyata or low, small hut covered with bulrush mats. The short episode 111, 12–17 does not refer to all the five Thunders, but only to one of their number.

[321] 111, 13. tû'tash is the long white marine shell, known as dentalium; it is one of
[301] the most common Indian body-ornaments. The white resin flowing out of pine-trees seems to be symbolized in this myth by the dentalium-shell.

111, 14. wák ish shû'tä, for wák shúta i nish: "somehow do (something) for me."

[193] 111, 20. In wä'shin are combined two locative particles: *i* and *n* (for na).

111, 22. máklaks tû'm (for tû'ma). The Thunders brought home as food many human beings struck by lightning.

112, 1. wanúnga, the distributive plural of û'nak; explained in the Dictionary.

112, 1. wenníni a tuá gátpa etc. Here and throughout this paragraph tuá means "some kind of."

112, 2. 3. shkaíni combines the meaning of strong with that of bad or mischievous, and answers to our *demoniac;* shkaíniak or shkaínihak stands for our comparative: stronger. The -tch, -s, -sh appended is an abbreviation of tcha, *now*, and shkáyent stands for shkaíni at.

[342] 112, 3. Gékansha. Old Marten had entered the solid "earth-house" of the Thun-

*539 ● 773 192 342 417 ders, while the Thunders stopped in the small kayáta which was the abode of their parents. To enter such an earth-lodge a high ladder called ga-ulúlkish must be climbed on the outside, and another ladder, as long or longer than the other (wakish) leads into the interior Pätchö'le nä'shak, pépätchle (for pépätchöle) lápok wakish: "he had stepped once", "twice" down on the inside ladder; that is, he had made one step, two steps on it commencing from the top. Each one of the Thunders, when trying to penetrate into their own lodge, gets a little further down than the previous one, but all are driven out by the *chilling*, powerful spell of Skélamtch's headdress.

112, 7. gúlipëlánk. The second of the Thunders, frightened at the ill-success of his experiment, retired again to the low hut or kayáta, where the other Thunders were and where their parents dwelt. This word has two accents on account of shash being enclitic; cf. 111, 2. 112, 13. 113, 9.

112, 8. Tátɣëlamni refers in this connection to the relative age of the brothers: "the third in age of the five Thunders."

112, 9. gekanshěnû'nk: for gékanshna hû'nk. Cf. 113, 12. ktánshan nánui sɣolɣótak, for: ktánshna nánui shɣolɣóta ak.

112, 9. gû'tɣitkt, a contraction of gû tkitko at.

[193] 112, 11. 12. "Ya! atl' a nä'lsh winnl'ɣitk tuá'ki." This was said by all the five Thunders simultaneously and *unisono*. In tuá' ki, á is altered into á', almost ó. The inserted particle hû, û "in the distance, out there, over there" seems to have produced this change.

112, 15. ll'lhankshti l'tpa "he brought some venison," a phrase corresponding exactly to the French: "il apporta *du gibier*"; both nouns standing in the partitive case. These partitives are governed by another noun in 113, 6 (máḳlakstl) and 113, 7.

112, 21. pûelhl': they threw the dead Indians down into the lodge from its roof. The suffix -l- indicates a downward direction, like -íla, -kuéla etc., and occurs also in 112, 17, hä'mële, to speak in a downward direction, to shout to somebody standing below. The suffix -hi means down to the ground, or on the ground, earth, soil, and since the lodge-floor is the soil itself, it also means "into, or in the lodge or wigwam".

113, 2. íwa sha tchúi. They put into the bucket the bodies of the dead Indians to stew or boil them up.

113, 2. Nókshtak etc. The gray wolf, the marten and the weasel all being carnivores, there is nothing extraordinary in the fact that mythic fiction lets them participate in a meal consisting of human flesh.

113, 3. háshpa shash. Shash stands for máḳlakaash, the dead Indians.

113, 8. nánuk wû'ta. Marten ate up all the human flesh which he had taken out of the kála.

113, 8. shéwanank. The verb shéwana refers to a plurality of objects, the objects being sometimes expressed by a collective noun, as here (tchulĕ'ksh).

113, 9. Ké-udshiámtchkash stands for Ké-udshiamtch tchkash; nû'kla is to roast on coals; tchulĕ'ks is here venison meat.

113, 13. ka-uloktantktám'na. The verbal suffix -tám'na, which marks an action often repeated, or continued for a long time, is not here, as usually, appended to the simple form of the verb, but to its derivative in -tka.

113, 14. Tchékag. The blackbird has yellow eyes shining bright in the darkness,

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and on that account the myth makes it watchful at night. This is another bird-species than the *Merula*, known in Great Britain as blackbird.

114, 3. huhashtápkuak. They suspected each other of the trick, by which they had been tied together by the hair when in danger of being consumed by the raging flames, and in revenge stabbed each other. Huhashtápkuak is vocalic dissimilation for huhashtápka ak; cf. shiwákuash, 80, 11.

114, 8. ká'hhian. Weaslet missed the heart in the fire when striking at it.

114, 10. shâyuaksh: "You will not be able, or not be powerful enough, to do mischief." The last heart that flew up is a meteor going through the skies, while the four other hearts indicate successive thunder-claps. When a meteor is seen flying west, the tribes of the Columbia River will say: "That's a deceased big man's heart going to the Great Sea." Cf. *Note* to 41, 7.

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Sháshapamtcham Tchéwamtcham tchîsh shashapkĕlĕásh.

THE MYTH OF THE BEAR AND THE ANTELOPE.

Given by Minnie Froben in the Klamath Lake Dialect.

Sháshapamtch Tchéwamtch tû'la tchía. Sháshapamtch lápa wewéash
Old Grizzly Old Antelope with lived. Old She-Grizzly two children
gítko, Tchéwamtch tchîsh lápa wewéash gítko. Mbû'shant unák sha géna
had, She-Antelope also two children had. One morning early they went
3 mé-idshuk kä'sh, kléwidshnank m'nálam wewéash tchî'shχēni. Tchúi Tché-
to dig ipo-roots, leaving their children at home. And Old
wamtch shtágí m'na yä'ki lû'piak Sháshapamtchash káyutch tuá kä'sh
Antelope filled her seed-basket sooner than She-Grizzly (not) yet any ipo
mé-isht. Sháshapamtch hû'nk shpé-ukitchna; tchúi sha gē'mbĕle tchî'shtal.
had dug. Old Grizzly (them) kept on eating up; then they returned homewards.
6 Pä'n sha mbû'shant géna mé-idshuk kä'sh; tchúi pä'n lû'piak Tché-
Again they next day went out to dig ipo; and again sooner Old
wamtch yä'ki shtágí, Lû'kamtch gî'nka méya; pä'n sha gä'mpĕle. Gát-
Antelope (her) basket filled, Old Grizzly little dug; again they returned (home). After
pampĕlank sha kä'sh shéshuan' a m'nálam wewéka. Tchúi sha lû'lalχank
return they the ipo each gave to their children. And they when going to bed
9 shtûlî' m'nálam wewéka; Sháshapamtch ná-asht shtûlî' m'na wewéka: "ká-i
left orders to their children; Old Grizzly thus enjoined to her cubs: "not
ä't shuhû'lule-uapk látchashtat: steínash mä'lsh ndî'-ushkuapk! ká-i ä't
ye shall slip down from the lodge: the hearts to ye would get loose! not ye
shampatiaχié-uapk: hû'walakuapk ä't ánkutat; ká-i ä't shikî'kiuapk
shall jump over the logs: would run against ye (some) sticks; not ye shall dive
12 ámbutat: pû'tank ä't k'lä'kuapk."
under the water: smothering ye might die."

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Tchúi pä n Sháshapamtch mbû'shant Tchéwamtchash tû'la géna mé-
Then again Old Grizzly next morning Old Antelope with went to
idshuk. Tchéwamtch lû'piak shtágі, Sháshapamtchash gi'nk mé-ishi kä'sh;
dig roots. Old Antelope sooner filled (the basket), Old Grizzly a little having dug ipo-roots;
tchúi Sháshapamtch gáldshui Tchéwash. Vû'la: "gû'tash nû'sh kû'pga 3
then Old Grizzly went to meet Antelope. She begged: "lice me bite
nû'sh; kuatcháki wē ish!" Tchéwamtch heméxe: "ûntchék nû mi'sh
on the head; bite in the hair awhile for me!" Old Antelope said: "a while from now I you
gû'tchaluapk tchi'shxen tchē'k gátpampēlank." Pēn Sháshapamtch shátēla:
will bite, homeward when (we) have returned." Again Old Grizzly declared:
"kíllank i'sh gû'tash kuatcháki!" Tchúi mántch-gitk Tchéwamtch kua- 6
"very hard me the lice bite in the hair!" And after a while Old Antelope bit into
tchága Sháshapamtchash. Pä'n pí tchkash kuatchágash hámēni Tché-
the fur Old She-Grizzly. Then she also to bite the hair wanted to Old
wamtchash. Tchéwamtch heméxe: "kä'gi nûsh gútash." Tchúi Sháshap-
Antelope. Old Antelope said: "none are to me lice." And Old Grizzly
amtch kä'sh tchákiank kuátchaguk pū'kpuka, tchúi kowáktcha ni'sh, Tché- 9
ipo-roots putting in mouth biting cracked, then bit through (her) neck, the
wash shíuga humasht-gi'nk, tchúi ktetéga nánuk. Tchúi hûnk nánuk
Antelope killed in this manner, then cut (her) up wholly. And all the
kä'sh Tchéwamtcham i'kuga m'nátant yä'kitat, tchúlēksh p'lē'ntant ipēnē'xi.
ipos of Old Antelope placed into her basket, the meat on the top she placed.
Hû'nk toksh nánuk iggá-idsha, tchû'lēksh gi'lit tchi'sh laggá-idsha, kínkag 12
Those but all she stuck on a pole, the meat the ones too she hung on a stick, a small portion
tchû'lēks émpēle tchī'shtal, tchúyunk m'na wewékash shewána. Tchéwam
of the meat she took home, and it to her children gave Antelope's
tchish wewékash tchiléya tchû'lēks. Tapínkani heméxe: "pgi'sham-shítko
also to the children she gave meat. The younger said: "to mother alike
toksh nálam mä'sha"; txéwag hûk kti-udshna: "tchi'tchiks! ká-i ná-asht 15
but our it tastes"; the elder (it) pushed: "be silent! not so
gi!" Tchilä'lxa sha tchúlēks mbû'shant tchē'k pá-uapkuk. Sháshapamtch
say!" Saved they the meat next day until to eat. Old Grizzly
hämexe: "tû'hak toks nég máklēxa, tû'm nē'gsh p'gi'sha málam máklaks
said: "where (she) passed the night, much absent to mother yours the Indians
tchû'lēks shéwana, nû'sh toks sha gi'nkak shéwana. Mbû'shant pē'n nû 18
meat gave, to me but they a little only gave. To-morrow again I
génuapk nē'gsh málam p'gi'sha haítchnuk." Hû'nk tchi'sh shash shapíya
shall go absent for your mother to look out." Also to them she said
ná-asht: "hû't málam p'gi'shap máklēxuk shû'dsha, killi't hûnk laggáyapksh,
thus: "there your mother for passing the night built a fire, the ones suspending.
shû'dshash hûnkiámsham, p'gi'sha;" gíshápa, pän û'nak guhuáshktcha 21
while had a camp-fire these (Indians), mother;" said so, (and) again early she started out
i'ktchuk tchû'lēks.
to fetch the meat.
Tchúi wíwalag vi'la shasháshapkash: "shuhûluléna nāt!" Shashá-
Now the young antelopes asked the grizzly-cubs: "shall skip down from the house we!" The bear-

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shapka heméχe: "p'gī'shap nálam ḵá-i shanáhûle nálsh shuhûluléatki gíug,
cubs said: "mother our not wants us to go and skip down,
pála nálsh tchíshkuapsht." Wílag pē'n vûlá shash: "haggát nat shampa-
the liver us to have hurt." A young antelope again asked them: "look here! we will jump
3 tiaχiéna!" Shasháshapka heméχe: "nálam p'gī'shap ḵá-i shanahóle nálsh
over logs!" The cubs said: "our mother not wants us
shampatiaχiéatgī, húalakuapksht nálsh ánkutat." Pē'n wíl'ag vû'la: "hág-
to jump over logs, to run against us tree-limbs." Again a young antelope asked: "look
gat nát shiḵī'χiena!" Lû'ḵag häméχe: "nálam p'gíshap ḵá-i shanahō'le
here! us let dive!" A cub said: "our mother not wants
6 nálsh shiḵiχieátki ámbutat; pû'tank nálsh ḵ'lekuápksht." Wil'hág vû'la
us to plunge in the water; smothering us to expire." The young antelopes asked
pē'nak: "hággat nád lepleputä'na." Luḵág heméχe: "nen nálam p'gíshap
only once more: "look here! us let play "smoke out." The cub said: "our mother
ḵá-i nálsh shapíya; tchá-u hátak nád lä'una hû'masht!"
not us told (about this); presently here we will play thus!"
9 Tchúi wiwalág mû'lû wétli látchashtat, tsúi lû'pi gulī', tchúi shashá-
And the young antelopes rotten wood threw into the lodge, and first went into, and the bear-
shapka vutátchkia. Wíwalag ná-asht gī: "pálakag ā't hutátchkiuluapk!"
cubs put the cover on. The young antelopes so said: "pretty soon you must open again!"
"ī'", a lû'lχag; tchúi wíwalag "lepleputéa, lepleputéa, lepleputéa .....
"yes," (said) the cubs; then the young antelopes cried: "two smoke in, two smoke out, two smoke in .....
12 putā', putā', ā', ā'." Tchúi lû'lχag kaishnóla, wíwalag tû'shkampĕle; pén
smother, smother, ā, ā!" Then the cubs opened up, the young antelopes went out; then
lû'lχag tchkash gûlī': "pálakag ā't kaishnû'luapk." Tchúi lû'lχag "lep-
the cubs also went down: "pretty soon ye must uncover." And the cubs cried:
leputéa: pudshá, putā'-ā." Pén wíwalag vu'léliank: "lepleputé leplepūté
"smoke in: smother, smother." Again the young antelopes went into: "two smoke out, two smoke in
15 ..... putā', putā'ā'"; lûlχág kaishnóla, tchúi wíwalag tû'shkampĕle, lulχág
..... smoke, smoke"; the cubs uncovered, and the antelopes came out, the cubs
tchkash vu'lé'lī: "lepleputé, lepleputé ..... putā', putā'." Wiwa'hlág ḵá-i
also ran into: "two smoke in, two smoke in ..... smother, smother." The young antelopes not
kaishnûlī'at lû'lχagsh; tchúχasht tchē'k kaishnû'la. Tchúi ī'kampĕlank
would uncover for the cubs; after their death then they uncovered. Then taking out
18 lûlḵágsh ḵ'lä'pkī ī'pχa télishtat; tχéwaksh ánkutka shû'm tákuank shnát-
the cubs red paint they lined in (their) faces; to the elder with a gag the snout gagging they raised
kual látchashtat, tapinikáyentch tchísh ánkutka tákuank shû'm ga-ulû'l-
(it) up on the lodge-top, the younger too with a prop gagging the mouth on lodge-
kishtala shnátkual. Tchúi sha shné-ilakshtala gutéktcha, nanuktuálash
ladder they fastened. And they to the fire-place went in, to every article
21 sha shtulī'dsha ḵá-i sháptki giug Lúḵash gátpampĕlisht; wákash pī'l sha
they enjoined not to report (to) the Grizzly having returned; the bone-awl alone they
yámtki ággaipksh.
forgot as it stuck in the ceiling.

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Tchúi mā'ntch-gitk Sháshapamtch gátpampĕlank shataliáyapkuga;
Then after a while Old Grizzly returned, looking ahead of herself;
shawígank k̲'lepgi' kekewélaksht shash heméχe: "hûn ak sha gé-u k̲'lépgi
angried red paint at their having wasted she said: "they my red paint
kekéwelχa, pshe-utíwashash gé-u anulī'pkūtch"! Tchúi wikátant galtchá- 3
have wasted, from the Indians I which filched"! Then nearer approach-
wiank shléa lû'lχag tchû'k̲apksh léggūta häméχe: "at nī'sh tátaksni Tché-
ing she saw the cubs to be dead (and) sobbing she said: "now me the children of Old
wamtcham ne-ulaktámpka!" Tchúi wiwál'aāksh hamóasha: "tát ā't
Antelope have punished!" And the young antelopes she called: "where ye
tatákshni gī?" tsúi tátaksni vuálχa Sháshapamtchash: "gī'n at a nád 6
children are?" and the children replied to Old Grizzly: "right here we
wawatáwa ktchálχishtat." Sháshapamtch hokánsha tû'sh hai at tátaksni
are sitting in the sunshine." Old Grizzly ran out to where now the children
wawatáwa. Pän tátakshni wáshital häméχe vuálχuk Sháshapamtchash;
were sitting. Again the children towards the mud-house spoke in reply to Old Grizzly;
pä'n Sháshapamtch hulhī'pĕle: "tátatataksni!" Pén wíwalag kaní giánk 9
again Old Grizzly ran into it: "children!" Again the young antelopes out doors being
wálχa Sháshapamtchash: "gī'n at a nát kátnī léwa; léshma ai ī' nálsh."
replied to Old Grizzly: "here we out-doors play; not find you us."
Pēn Sháshapamtch hókansha.
Again Old Grizzly ran out (of the house).

Tchúi hû'k mántch-gitk m'nátak shákta shapíya: "genû'l a hû'k uná 12
Then some time after her bone-awl said: "went away long ago
tátakshni, kákiash lī'sh ī k̲á-iga." Tchúi Sháshapamtch vû'la: "tû'shtal
the children, whom you look out for." And Old Grizzly asked: "which way
haítch sha géna?" Tchúi shákta shapíya Shashapámtchash: "gī'tal a
then they travelled?" And the awl told Old Grizzly: "through here
sha gutéktcha, gén lgû'm sha shálgidsha gutekuī'shtala." Tchúi Shásha- 15
they crawled, here coals they placed opening against." Then Old
pamtch hátaktal kūtéguk tchuktχakánka; k̲éshguk gutéksh. Tchúi guté-
Grizzly through it to crawl in attempted; could not she crawl in. Finally getting
gank géna ámnadsha: "mû'lû mû'lû te-utéwa, mû'lû mû'lû te-utéwa,"
in she went crying on her way: "rotten wood rotten wood breaks easy, rotten wood rotten wood breaks through,"
genúta shuáktcha ná-asht hû'k Sháshapamtch; pén heméχe: "tûsh gint 18
walking wept so Old Grizzly; then she said: "where
málash nû géntak shléta tatákiash?" hémkankatchna génuk.
ye I am going to find the children?" she said repeatedly while walking.

Tchúi wíwalāksh pinû'dsha mák̲lĕχapksh kû'mĕtat; mû' shúdshank
Then the young antelopes she overtook while they camped in a cave; building a large fire
skû'lχa. At tátaksni shémtchalχa Sháshapamtchash pinódshasht m'nálsh; 21
she lay down. Now the children became aware, (that) Old Grizzly had overtaken them;
tχéwag tapī'nkayentch wil'hágsh sk̲ishû'la; "at a nā'lsh hû'ktakag pinū'dsha;
the elder the younger antelope woke up; "now us 'she' caught up with;
sk̲ishúlī!" hémta m'na tápīa. Tchúi sχíshûla hû'ktag. Sháshapamtch
wake up!" it said to its younger. And woke up this little one. Old Grizzly

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ktána kshéluyank lû'lukshtat. "Mbû'shant tchēk málsh nû tatákiash shákē-
went to sleep lying near the fire. "To-morrow at last with ye I children will play

miyuapk pshépsha lû'lpatka tchēk"; tchúi ná-asht gíulank skû'lxank
a game in day-time seeing sharp then"; and so speaking (and) lying down

ktándsha. Tchúi wt'wal'hag ktánhuish shûtûyakiéa ánkutka; tamû'dsh
she got asleep. Then the young antelopes the sleeping one bombarded with sticks; whether

ktándshi shéwuk shutuyakiéa. Tchúi sha ká-i shí'ktgisht tû'shkansha
she was asleep crying, they threw (them). And they not she moving about ran out of

kû'mĕtat, tû'shtchna sha palakmálank; vû'shuk Sháshapamtchash m'nálsh
the cave, ran away they at a quick pace; afraid (that) Old Grizzly them

pínódshuapksht Shû'kamtchash sha haměkúpka, kû'tagsh stû'kapksh galali-
might overtake Old Crane they hallooed at, minnow-fish gigging skirting the

nóta: "nkí'llank nálsh, kúkui, skō'tki, hû'ktakag nálsh kpû'dshapka pí'nod-
water: "very fast us, uncle, cross over, 'she' us is chasing (and) will

shuapk nálsh at" Tchúi Shû'kamtch skû'txa shash; wíwalag hăshégsha
overtake us now." And Old Crane crossed over them; the young antelopes explained

Shû'kshash. Tchúi Shû'kamtch pníutakta shash shlólushtat, ka-ukawá
to Old Crane. Then Old Crane blew them into a whistle-stick, (and) rattled

sha látchashtat aggáyank shí'namshtnuk. Wiulágalam shapíyash Tché-
they in the lodge being hung up for four. Of the young antelopes upon the message (that) Old

washash shiúgsht Sháshapamtchash, Shû'kamtch ndshenshkáni tchísh
Antelope was killed by Old Grizzly, Old Crane the young ones too

shuashuáktcha. Shû'kamtch shuáktcha: "é-ush tchiwá, é-ush tchiwá!"
wept. Old Crane wept (crying): "lake water, lake water!"

Ndshenshkáni tchísh shuashuáktch: "é-ush tchí'tchû tchí'tchû."
The young (cranes) also wept: "lake wa- wa- wa-ter"

At hû'k tchúi Sháshapamtch mántch-gítk sxishû'lank tē'lhí kû'mĕtat:
Now then Old Grizzly after a time awakening looked in the cave:

"ga tuá nink tatákiash shakemíyuapk pshépsha lû'lpatka; û'nagin shash
"rather hard myself with the children I shall play a game in the day-time when able to see; long ago, after they

génuish tû'toks hû'ksha gátpa Shû'kamtchamksh." Tchúi pén guhuá-
left (the cave), out there they reached to Old Crane's house." Then started

shktcha Sháshapamtch haítchnuk wíwalagsh; kueísh sham haítchna.
out Old Grizzly to follow the young antelopes; the tracks of them she followed.

Gátxapshank kókĕtat vû'la Shû'kamtchash: "tám tatákiash shlē'sht?"
Reaching to the river she asked Old Crane: "if the children he had seen?"

Shû'kamtch hăméxe: "ká-i nû shlää tátakiash." Gé a kuéntxapsha tátakiam
Old Crane said: "not I saw the children." Here (were) the out-going of the children tracks

gátxapshuish; hă'mtchna ná-asht Sháshapamtch: "aishíng tă'dsh i shásh
having reached (there); hallooed so Old Grizzly: "to conceal then you them

nen; kí'llank ísh sxû'tki!" Shû'kamtch hăméxe: "kăgi gé-u vû'nsh"; păn
(was!); quickly me set over!" Old Crane said: "None is to me canoe"; again

Sháshapamtch: "kí'llank skû'tgi ísh! kí'llank t'sh skû'tki!" Tchúi mántch-gítk
(said) Old Grizzly: "quickly cross me! fast me set over!" And after a while

Shû'kamtch spû'kua m'na tchû'ksh, máksha néklank (kä'liak hû'nk vû'nsh
Old Crane spread out his legs, a skull-cap carrying (on leg) (without (he) canoe

*539 ● 773 gíug) tchû'kshtka shχû'tka. Shâshapamtch gélapka tchû'kshtat; tátχĕ-
being) on the leg he crossed (her). Old Grizzly stepped on the leg; to the

lampani gággūtk ámpû pû'nua mákshatka. Tchúi wudû'pka mákshatka
maidst (of river) coming water she drank from the skull-cap. And she struck with the skull-cap

Shû'ksham tchû'ksh punû'lank u'hlítchug. Shû'kamtch shawíguk Shásha- 3
Crane's leg after drinking, to shake out (the water). Old Crane angried Old

pamtchash shnindû'wa ámbutat; tchúi nté-ish t'ktchapĕli Shû'kamtch,
Grizzly doused into the water; then a bow fetched at home Old Crane,

ngé-ishan Sháshapamtchash. Wiwalága tchûk géknank shlû'lûshtat, Shō'k-
shot Old Grizzly. The young antelopes then came out of the whistle, Crane's

shăm wewékalam sha hû'nk táldshitko ngé-ishan Shâshapamtchash; tchúi 6
of the children they armed with the arrows, shot Old Grizzly; then

sha shiúga.
they killed (her).

NOTES.

*539 773 192 The myth of the Bear and the Antelope is one of the most attractive and best stylicized of this collection. It forms a whole mythic story by itself, and not a series of myths like the preceding article. The Grizzly Bear's figure is drawn in very natural and characteristic outlines, and the same may be said of the other animals of the story. Some archaic words seem to prove that the myth has been handed down for many centuries to the present generation, which repeats it to the offspring with the *same* expressions as used by the parents. The archaic terms alluded to are Shâshapamtch, psépsha, pshe-utíwash, kúkui, tchitchû; probably also lepleputéa.

118, 1. 7. Shâshapamtch alternates in this tale with Lû'kamtch, the "Grizzly Bear of the Ancients," and so does lû'kaga with shashápka. -ámtch, -ámtchiksh is the usual attribute "old" appended to mythologic characters. In the mythologic stories of the Indians bear-cubs always appear *two* in number, the older and the younger one. The same may be said of the majority of the other quadrupeds; cf. the two young of Old Antelope, in this story, and tχéwag, 105, 9, as well as of many of the personified powers of nature. Cf. the term lepleputéa.

193 118, 7. 119, 2. gi'nk or kínka: a little, not much; mé-ishi contains the particle i or hi: "on the ground".

119, 9. pû'kpuka: she cracked hard ipo-roots, feigning to crack lice which she pretended to have found on the antelope's body. Picking lice from each others' heads (gútash kshíkla) and eating them is a disgusting practice which travellers have observed among all Indians of North and South America.

119, 10. nánuk: the whole of her body.

119, 11. ipĕnĕ'χi: to place something into a basket or receptacle which is already filled to the brim.

119, 20. 21. hû t málam etc. The construction is as follows: "málam p'gi'shap hû't mákłĕχuk shû'dsha, p'gi'sha laggayápkash hû'uk killi't, hûnkiámsham shû'dshash": your mother made a fire out there because she must have passed the night there, and because she hung up this anus on a stick, while the Indians (who gave meat to both of us) had a camp-fire.

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120, 2. tchíshkuapsht instead of tchishkuápkasht.

120, 10. utátchkia is also pronounced utátchkia, hutátchkia. Earth-lodges which open on the top can be closed by means of a large cover placed over the smoke-hole.

120, 11. lepleputéa or properly: leplep-putéa, "to play the smoke out game with two on each side," is a compound of lápĕni *two* in the shorter form láp, and púta to be smothering. Láp has changed its vowel into a shorter vowel, *e*, on account of removal of accent, and is here redoubled by iterative, not by distributive reduplication. Cf. lepɣléks from láp and k'léka. A series of points after lepleputéa indicates that the animals repeated this word an indefinite number of times, while the others were inside the lodge, and while pronouncing pută', they opened again to let them out.

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120, 17. tchúɣasht tchĕ'k kaishnû'la. Literally rendered, this means: having perished finally, they uncovered. The subject of tchúɣasht, lû'lɣagsh, has to be supplied from what precedes. The smoke of the burning rotten wood killed the cubs.

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120, 19. ga-ulû'lkish, from ga-ulóla to go out, is the outside ladder of the Indian "mud-house" or winter-lodge, averaging in length from 10 to 15 feet; the inside ladder, wákish, is somewhat longer to reach the excavated floor.

120, 21. The complete wording of this sentence, in which shâptki stands for shápatki, would be: ká-i shâptki giug Lúkash, gátpampĕlisht hû'nksh (hû'nkiash).

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120, 22. ágguipksh, contraction of aggayápkash: aggáyn to be hung up, or to be stuck into; said of long-shaped articles only.

121, 3. anulípka to take away something from another's lodge or house without asking for it; the suffix -ipka expressing the idea of "towards oneself." Anulípkuish, "what was once abstracted from others" appears here in the contracted form anuli'p-kûtch; gé-u "by me, through me."

121, 9. tátatataksni shows repetition of the two first syllables of tatáksni children, but at the same time means "where are the children?"

121, 15. shálgidsha; the antelopes placed the coals there to secure their flight from the Bear; had the coals been put there by somebody else, lákidsha would be used.

121, 22. **122**, 7. hû'ktakag: familiar diminutive name given to the Grizzly Bear; hû'ktag, 121, 23., stands for one of the young antelopes.

122, 1. 2. Mbúshant tchĕ'k etc. The sense of this exclamatory sentence is as follows: "To-morrow at last I will play a sharp game with ye children, when in the day-time I can use my eyes to advantage." Lúlpatka is: lúlpatko a; "possessing eyes" is the primary signification of lúlpatko, but here it means "enabled to make use of the eyes". Cf. múkasham nû lúlpatko: I see as sharp as a horned owl. The distributive form pshépsha, of pshé, "during day-time" means "any time when the sun shines bright." Cf. pshéksh, noon-time.

122, 9. This blowing of personified objects of nature into sticks etc., is a fiction of which we have another instance in 111, 16.

122, 11. ndshenshkáni. See *Note* to 71, 6. 7.

122, 12. 13. tchiwá, tchi'tchu: tchi is a syllable found in many words referring to water and liquids, as tchíya to give water; tchiéga to overflow. This radical is no doubt an obsolete Klamath word for water and recalls the term tchû'k "water" in Chinook jargon: tltsuk in Lower Chinook, tl'tchuku in Clatsop; tchaúk in Nútka. It also occurs under various forms in the Sahaptin dialects. By this lake undoubtedly Upper Klamath Lake is meant. Cf. tchíwa in Dictionary.

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122, 15. ga tuá nink for ká-a tuá ni gíank; ká-a means here "vehemently, cruelly, sharply", tuá: "in some way or other".

122, 16. shash génuish: after they had left the cave.

122, 20. "aishing tá'dsh i shásh nen". Here nen stands for some finite verb; either shana-uli i: you want to conceal them; or for ná-saht i shapíya: "you speak so, in order to conceal them".

122, 23. spù'kua. The spread-out legs of the Crane had to serve as a bridge to the Grizzly Bear, for there was no dug-out canoe at their disposal to cross the river.

122, 23. máksha néklank. Old Crane carried on his leg a vase or skull-cap that belonged to a dug-out canoe, but did not possess a canoe himself.

123, 3. u'hlítcha. Grizzly shook out the remainder of the water to let the skull-cap become dry. Skull-caps are used throughout as drinking vases.

123, 6. táldshitko. This sentence has to be construed: wíwalag, shō'kaham wewá-kalam táldshitko, ngé-ishan, and táldshitko stands for táldshi gítko: "the young antelopes, armed with the arrows of the Crane's children, shot" etc.

K'MUKÁMTCHIKSHÀM SHASHAPKÉLÉASH.

THE MYTH OF K'MŪKAMTCH, THE FIVE LYNXES AND THE ANTELOPE.

OBTAINED FROM J. C. D. RIDDLE IN THE MODOC DIALECT.

K'múkamtchíktch hûnk géntko käflatat, käflash shutólan, túnep shléa
K'mukamtch walking earth upon, the world having created, five he saw
shlóa ámkotat wawakayápkash. Kaflio skútatko K'mukómtchigsh shpakágn
lynxes on trees sitting. In a rabbit-blanket clad K'mukamtch two to pieces
p'ná kaflio-skútash, hemézen: "tídshi' ûn gé-u skû'tash gítak shlû'a lue- 8
his rabbit-skin robe, (and) said: "a good to me robe will be the lynxes when
lóka." Ktái pe-uyégan shlóa kai'hhō'ta; nāsh shlóa hûtzídshnan húdshna.
I kill." Steam picking up the lynxes he missed; one lynx jumping down ran away.
Hemézen: "ē, ká-i tídshi skútash gi-uápka!" Pēn kai'hhō'ta ktayátka,
He said: "ah! not a good mantle it will become!" Again he missed with a stone,
pē'n nāsh shlóa hûtzídshnan hû'dshna. K'mukómtchigsh hemézen: "pē'n 6
another lynx jumping down ran off. K'mukamtch said: "again
nāsh hûtzídsha; at gé-u ketchgáne skútash gi-uápka." Ndáni shlóa wawag-
one skipped away; now my small mantle will become." The three lynxes sitting on
gáyan K'mukámtchāsh shushaluákta; pén ktayátka shlóa kai'hha. Nā'sh
(trees) at K'mukamtch scoffed; again with a stone the lynxes he missed. Another
pēn hûtzídshna húdshna. K'mukómtchikah hämézye: "kémat pí'la nish 9
one jumped down (and) ran away. K'mukamtch said: "the back only to me

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775 the souls of all dead Indians continue to exist in the living fish, in all kinds of *living*
787 fish only."
[192] 130, 2. taóyatk. This refers to Indians who have perished by a violent death, as well as to those who died in the natural way.

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THE SPELL OF THE LAUGHING RAVEN.

GIVEN BY "CAPTAIN JIM" IN THE KLAMATH LAKE DIALECT.

I.

Shúyuẓalkshi tchúyunk É-ukshikni máklaks hátokt shuyúẓĕla, túmi
At "dance-place" when the Klamath Lake people there pūpil-danced, many
hûk hátokt máklaks gi. K'múkamtch hátokt a géna. Tchúi Ká-akamtch
there people were. K'mûkamtch there went. Then Old Raven
shash hátokt wétanta shúyûẓalpksh, tchúi hû ktá-i k'lā'ka nánuk máklaks 3
at them there laughed when they danced, and rocks became all people
shúyukaltk hátokt.
dancing there.

II.

Yámakni hû'k Káyutchish gátpa Kt'uti kúitit; tchúyunk t'-uag
From the North Gray Wolf arrived Klati above; then he stopped
shkû'lẓa káyak tchí'sh gátpĕnunk, nánuk shûlû'tamantk hátkok yámnash 6
(and) lay down not yet home having reached, in full dress at that spot beads
(to sleep),
wáwakshnatk tchish; túla tchish hû'k gákatpantk t'uag sha hû'nk tû'kĕlẓa.
with moccasins on too; together with (him) those coming stopped they (and) rested.
Tchúi Sháshapamtch hû'nk gáldsha-uyank Ké-utchiamtchash skû'lpkank
Then Old Grizzly approached Old Gray Wolf lying (and)
ktámpsh. Tchúi Sháshapamtch pálla Ke-utchíshash wákshna yámnash 9
asleep. And Old Grizzly stole from Gray Wolf the moccasins beads
tchish shûlû'dshnank wû'kshẓēn génuapkug. Tchúi Ke-utchíamtch
also, (and) put them on, to the fishing-place for going. Upon this Old Gray Wolf
sẓishû'lank kti'ukuela Sháshapamtchash; vud'hitakuéla ktáyat pállapksh
waking up threw down hill the Old Grizzly; he rolled (him) down over the rocks for having robbed
pásh wákshna yámnash tchish. Tchúi hû'nk shíuga pt Sháshapamtchash, 12
him of moccasins beadwork also. Then killed he the Old Grizzly,
tchúi É-ukshikni máklaks shellualtámpka Yámakishash, Sháshapamtchash
whereupon the Klamath Lake people commenced fighting the Northerners, (because) Old Grizzly
hûnk Kä'-utchishash shíugsht. Tchúi Ká-akamtch wétanta shash shél-
by Gray Wolf had been killed. Then Old Raven laughed at them when
lualpksh, ktá-i sha k'léka. 15
fighting, and rocks they became.

III.

*539 K'múkamtch hû'nk nákosh hû'nk táplalash né-ulχa shne-uyalátki
773 K'múkamtch a dam the loon ordered to destroy
shash. K'múkamtch hû'nk pi tpä'wa táplalash shnewí'tki gíug, pi ká-i
to them. K'múkamtch he ordered the loon to destroy (it), (but) no
3 tuá kiä'm lúeluak. Hû'ksha hû'nk nakushkshákshni kú-idsha kiä'm
fish to kill. Those who dwelt at the dam rotten fish
nutuyakía nákosh gä'tant, K'mukámtchish shíuguk, kú-idsha kiä'm pátki
threw over the dam to the other side of (for) K'múkamtch to kill, rotten fish (he) go-
gíug. Tchúi K'múkamtch sháwiguk kú-i sham nákûsh shû'ta; tchúi
ing to eat. Then K'múkamtch in wrath their dam spoiled; upon this
6 nákushχĕnkni shlámiuk shtí'ya shishí'dsha shû'ktaldshank lák. Tchúi
the dam-neighbors in mourning pitch put on head, cutting off (their) hair. Then
*539 Ká-ag wétanta shash, ktá-i sha k'léka. Tchúyunk K'mukámtch lúpaksh
773 the Raven laughed at them, rocks they became. Hereupon K'mukamtch chalk
192 shna-ulámna taplálash.
spit over the loon.

NOTES.

823 I. This myth intends to explain the existence of the large number of rocks found at the locality called Shúyuχalkshi.

196 131, 2. Ká-akamtch. The adjectives -amtch, -ámtchlksh appended to animal
193 names designate mythologic characters. Adjectives of an equal meaning occur in all the western languages, as far as these have been studied. Cf. *Note* to 126, 11. 12.

825 II. In this myth, as well as in other grizzly bear stories recorded in this volume, this bear is always killed, conquered or cheated by his quicker and more cunning adversaries. Nevertheless his clumsy form and narrow, ferocious intellect are very popular among the tribes, who have invented and still invent numerous stories to illustrate his habits and disposition.

103 131, 5. Kíuti is the name of an Indian camping-place situated a short distance north of Modoc Point, on eastern shore of Upper Klamath Lake.

193 131, 6. hátkok qualifies shkû'lχa and yámnash is the indirect object of shûlû'tamantk. Shkû'lχa, nánuk yámnash shûlû'tamantko, wawakshnátko tchish: "he lay down to sleep, keeping all his neckwear on himself, and not taking off his moccasins." Shûlû'tamna can in other connections refer to the clothing, but here it has special reference to the beads.

131, 11. kti'ukuela. Tradition reports, that Old Grizzly was pushed over some of the high rocks at Modoc Point.

173 131, 13. Yámakishash etc. In these words may be recorded the reminiscence of an ancient fight between the Klamath people and some Northern tribe which had come South on a hunting expedition. A Klamath song-line given in this volume also recalls
*539 an ancient inroad made by the "Northerners". The grizzly bear represented the
773 Klamath tribe, the wolf the Northern Oregonians, perhaps as ancient totem signs; the
825 bear having been killed by an intruder, the Klamaths had to take revenge for the insult.
823 III. The object of this myth is to explain, among other things, the origin of the white spots on the head and back of the loon (táplal). But the myth as given in the

*539 text is far from being complete. It refers to a locality above the confluence of Sprague
773 and Williamson Rivers, called Ktaítini, or "Standing Rock". A high rock stands
825 there at the edge of a steep hill, and, according to the legend, the Indians who put
823 pitch on their head were changed into that rock. Near by, a lumber-dam looking like a beaver-dam, across the Williamson River, partly resting on rocks projecting from the bottom of the river. K'múkamtch longed for the destruction of this dam, muddied the water to prevent the Indians from fishing and hired the loon to destroy the objectionable structure. The loon dived into the waters and forced its way through the dam by main strength. The Indians dwelling on the shore depended for their living on the fisheries, and seeing their existence at stake tried to gig the loon, but succeeded only in hitting its tail-feathers. When the loon had accomplished his task K'múkamtch offered to reward him in any manner wished for. The loon then wished to have white spots on its back, and K'múkamtch satisfied the request by spitting chalk upon the downy surface of its body.

132, 3. lúelnak; formed by vocalic dissimilation; cf. *Notes* to **114, 3.**

BELIEFS AND SUPERSTITIONS.

I.

*539 Wásh txû'txatkish; tsúi sa lû'la wásham txû'txash.
825 Prairie-wolf is soothsayer; and they believe in wolf's prophecy.
787 Máklaks hû'nk lû'la wásham pákluipkash k̲'lékuapksht tchō'k; txu'-
763 Indians believe, prairie-wolf when howls, they will die after a while; pre-
txuk pákluipka. 3
saging he howls.
Máklaks hû'nk lû'la púshish hä'masht i-unégshtka, txû'txuk héma;
Indians believe, the cat when cries just after sunset, for presaging death it mews;
tchíkí'n tchish hä'masht i-unégshtka gû'lu, txû'txuk tchēk hä'ma. Wátchag
the chicken also when crows just after sunset the female, for presaging death then it crows. The dog
tchí'sh wawá-a i-unégshtka, k̲ú-i tchämlûk. 6
also (when) whines right after sunset, the signs are bad.
*539 Watság tchí'shtat txótxa i-unä'gshtka; tsúi gátpa máklaks, gû'lki ngé-
[682] A dog at a lodge howls prophetically just after sunset; then comes an Indian, attacks, wounds
isha at hustsō'xa. Sa-ámoks hátokt tchía tû'sht hushtchō'xa, k̲á-i hûnk
and kills (the owner). A relative, (who) there lived right where the murder was, did not him
shiúga; tsúi tû'tûk spû'nshna lû'gshla vû'nsh sxéna witsû'ls éna tû'tuk 9
kill; then seizing (him) they arrest, enslave him, the canoe row away, fishing-net carry taking with them
ktsí'k, snáwedsh spû'nshna hísuaks shíukaluk. Kílû'sh at kétak a
ours, his wife they abduct, (her) husband being the murderer. Furious he quits and
tsä'wik.
is demented

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 192 [193]

141, 11. gē-uga for the more common giuga, giug.

141, 12. léwapka to play in the distance, out of sight, or unseen by us; but here this term is more probably a synizesis of léwuapka, the future tense of léwa.

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*539 773 103

NAMES BESTOWED ON UPPER KLAMATH LAKE LOCALITIES.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

K'mukámtch mat käíla shû'ta. Tsúyunks ä'-alk käíla shutólan:
K'mûkamtch, so they say, the country made. The following names gave he, the country after creating:

Tuli'sh käíla E-ukski'shash shúta K'mukámts kiäm-luelksli'a; Tuli'sh tsí-
"Tulish" place for the Lake people made K'mûkamtch to be their fish-killing place; Tulish,

3 hunk ä'lxa. "At hû'nk· käíla git ktaíksi Shúyakēksh tchín ä'lxa; gítl
thus he named it. "And that spot there where the rocks are, "Jumping-Rocks" so I name; here

shuyéakēks gi-uápka". E-ukskísas K'mukámts né-ulxank hemé'ze:
a leaping place shall be". To the Lake people K'mûkamtch ordering said:

"Tû'kua ná-asnî kä'la nä'sni élxa gí'ta Tû'kua; Gû'mbat nä'snî git élxa;
"Tûkua so I a spot, so I name here Tûkua; Kumbat so I there give name;

6 gíta Kä'lalksi nä'sni élxa gí'ta. Wakáksi spû'klishtat gí't i spû'kle-uapk;
there Dirt-hauling place, so I give name there. At Wâka in the sweat-house there you shall sweat;

hä' me wéash k̲'lä'kuapk gí't i spû'kle-uapk, hä' mi snáwedsh k̲ēlákuapk
if your child should die, there you shall sweat, if your wife should die,

git i spû'kle-uapk túnepni gitá; túnepni spû'kle-uapk snawédsh, hä' mi
there you shall sweat five (days) there; five (days) shall sweat (you) wife, if your

9 hishuáktch k̲ēlä'kuapk. Túnepni spû'kle-uapk, tsúi k̲íllitk tsulä'ks gí-
husband should die. Five (days) you shall sweat, then strong (your) body will

uapk, k̲á-i pálak i kēmútchuapk."
become, not fast you will become old."

"Nāsht ni ne-û'lxa Á-usmi shéshuapk; nä'sni élxa gēn käíla.
"Thus I ordain Á-ushmi to be called; thus I give name to this spot.

12 Koháshti ná-ast ni élk̲a gí'ta. É-uk̲alkshi nä'sni élxa gí'ta; gí'tats spû'kle-
"Set out" thus I call that place. E-uk̲alkshi so I name this place; here also you shall

uapk, tuni'pni i spukle-uápka wéas k̲'lekáluk, tû'nipni snawédshēsh k̲ēle-
sweat, five (days) you shall sweat a child after losing, five (days) a wife after

káluk hishuáksh tchish; k̲á-itoks mi su-ámoks k̲ēlékst k̲á-i i spû'kle-uapk,
losing, a husband also; but not, your relatives having died not you (then) shall sweat,

15 hä' mi sa-ámoks nánuktua tsók̲uapk. Ká-i i gitá spû'kle-uapk ndánnántak:
if your kinsmen of all degrees shall have died. Not you there will sweat but for three:

snawédshtat, hishuákshtat, wéashtat."
for wife, for husband, for child."

*539 773 103 "Nakótk Wí'tlas kokétat hí tchí'sh luélka-kiăm gí'-uapk; na-ást shé-
"By (the) dam Witlash in Williams- there also a fish-killing place shall be; thus
see River
shash élza ní: Ktá-i-Tupáksi. Mbû'saks nă'st shéshatk máklaks gí'-uapk;
name give I: Rocks-where-stand. "Obsidian" so called a people shall exist;
Smă'k nă'st sésatk gí'-napk máklaks gí'ta. Kă'katils nă'st sésatk gí-uapk 3
"Hairy" so named shall exist a people there. "Armpit-hairy" so called shall exist
gí'ta máklaks."
there a people."

NOTES.

All Máklaks admit that K'múkamtch created their country, the earth and the universe, but as to the special process by which he created them they seem to have no definite idea, though they possess a multitude of myths for special creations.

Most of the places mentioned in this item are situated around Upper Klamath Lake. That they are localities inhabited for centuries past, and identified with the history of the tribe is proved by the fact that their naming is ascribed to K'múkamtch. The most noticeable of them are no doubt the three sweat-houses, all of which are of remote antiquity, and were put to use only when families were mourning the loss of one of their members. Two of them are quoted here: Wakáksi or Kăilalkshíni spúklish on west side of Lake and É-ukalksi, a short distance south of Fort Klamath. The third lies about three miles south of Modoc Point; it is called Ká-ashkshi spúklish.

*539 773 103 192 142, 1. kăila. About the meaning of this term in creation myths, cf. *Note* 96, 23. In other connections, in the present text, kăila or kă'la means spot, locality.

142, 2. 3. Tulish. To enable the Indians to catch fish at that place, K'múkamtch built for them, as tradition has it, an obstruction resembling a beaver-dam. Cf. nakótk, 143, 1.; gítl for gíta hí.

142, 3. 5. Túkua and Kohásht are camping- and fishing-places on the eastern shore of the Lake. At Shuyaké'kish the Indians leap over rocks for amusement.

142, 5. ná-asni, nă'sni stands for ná-asht ní: "thus I".

142, 5. 11. Gúmbat is called Rocky Point by the white population, and lies on the western shore of Upper Klamath Lake. A-usni is an island of the Lake.

142, 6. Wakáksi or Wáka is named after the tuákish-fowl whose cry is wáka wáka.

[165 177] 142, 6–10. 12–16. These mourning customs are gradually disappearing at the present time. One reason for this is the progressive assimilation of the tribes to American customs, another is the circumstance, that all of the three ancient sweat-houses are situated outside of the reservation limits.

142, 15. ndânnántak is composed of ndânnanti or ndánnantat ăk: "only for three (kinds of relatives)".

[193] 143, 1. Nákotk is the instrumental case of nákŏsh, lumber-dam: "on account of its dam Witlas will be a fish-killing locality." A loon destroyed that dam by forcing its way under it; one of our texts gives this myth. Cf. 132, 1–8 and *Note* to 74, 2.

[829] 143, 2. 3. Mbû'saks, Smă'k and Kă'katils are names given in contempt or derision of the respective tribes; the latter to Indians living at the Dalles of Columbia River, Smă'k to a tribe living south of that locality. Cf. 103, 2. 3. Mbû'saks is a name for the Snake Indians.

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

NATIVE MYTH AND MODERN RELIGION AMONG THE KLAMATH INDIANS

By Robert F. Spencer

IN A RECENT STUDY[1] of social change among the Klamath Indians of southern Oregon, informants revealed an unformalized synthesis of aboriginal and modern Christian religious beliefs. These involve, among other ideas, an identification of the Klamath culture hero with personages in the Christian pantheon such as the God-Father, Jesus, and Satan. This is of interest since the contemporary Klamath have lost all formalized aspects of their older culture. The major institutions of the past have fallen by the way and, in their overt forms at least, have been replaced by those of the encroaching Anglo-American society. Acculturation is so far along that the observer can elicit only covert survivals of aboriginal ideas. Although the tone of the folk culture has been lost by the Klamath, the reservation life, a common economy, and the wardship status enforced by external governmental agencies combine to effect a haphazard solidarity in the group. It is hence not surprising to discover a rephrasing of older values to meet modern situations. A case in point is the attempt by many tribal members, young and old, to find continuity in folklore and so to read Christian meaning into aboriginal myth.

Klamath culture of the past was not essentially different in its orientation from that of many western tribes. Because the tribe was geographically marginal to several culture areas, it is possible to note the composite nature of its culture and to discern the realignment and reintegration of elements which it shared with California, the Plateau-Basin, and the Northwest Coast. In its overall configuration, the native culture differed from that of the adjacent gathering peoples because the Klamath had settled on the lakes and marshes of the region and depended on fish and a wild water-lily. Beyond the basic economic structure, however, one may note the California flavor of the separatistic hamlets with their loose social and political organization; the weakly developed (and possibly late) wealth complex, suggestive of the Northwest and the Oregon coast; and the formalized shamanistic religion which points to affinities with tribes in the Plateau, California, and elsewhere.[2]

[1] This paper is based on data collected during two summer field sessions, 1948 and 1949, on the Klamath Reservation. Field research was subsidized by grants no. 21 (Reserve Fund, 1947) and no. 1132 (1949) from the American Philosophical Society, Philadelphia, and by research funds from the Department of Anthropology, University of Minnesota, Minneapolis.

[2] Cf. Leslie Spier, *Klamath Ethnography* (University of California Publications in American Archaeology and Ethnology, 30, Berkeley, 1930), 224-325; Verne F. Ray, *Cultural Relations in the Plateau of Northwestern America* (F. W. Hodge Anniversary Volume, III, Los Angeles,

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To treat aboriginal Klamath religion under three headings of shamanism, power quest, and cosmology is patent oversimplification. In nature and content these features formed an integrated configuration reflecting a major cultural preoccupation. It is true that the shaman in each community played a dominant role and in his capacity as curer, magician, and entertainer commanded the utmost in social prestige. On the other hand, as was common in western North America, every individual, at puberty and thereafter, deliberately and repeatedly sought contact with a variably defined spirit world. Thus Klamath culture had a variation of the American Indian guardian-spirit theme. Less specifically formalized, and so perhaps, less well integrated, were the elements of myth and tale, the rationalizations for the presence of various natural phenomena, for eschatology, and for the general conception of the universe. Like adjacent tribes, the Klamath interested themselves in animal spirits. These were of particular importance in providing shamanistic power. In the individual power quest, however, the sources from which spiritual forces emanated were less specifically defined. A rather wide range of supernatural powers was recognized, some being animals, some vaguely anthropomorphic, others relating to such natural features as mountains, streams, rocks, or even landmarks like Crater Lake. In respect to these forces an involved folklore has arisen which allows some classification of the Klamath concepts of the supernatural. In this realm, for example, are views about the abode of the dead and the nature of ghosts and souls, these being carefully differentiated from nonhuman spirits.[2] Here too is a body of myth relating to superhuman dwarf men and women, to the forces in specific places or natural phenomena in the Klamath terrain, and finally, the most important for this discussion, to the culture hero, the anthropomorphic Kemu'kemps.[4]

Kemu'kemps, while not usually identified with an animal spirit, has many characteristics suggesting the folklore regarding Coyote in the Plateau-Basin. He is at once creator and trickster, angrily forbidding in some contexts, indifferent in others, and in still others a ludicrous buffoon.

Essentially human in conceptualization (a myth complex relating to a human hero also occurs in adjacent regions), Kemu'kemps is sometimes identified with the marten, whose younger brother is weasel, and with the winds.[5] In the myths assembled by Gatschet, he constantly rivals his magically born son 'Ayšiš, whose destruction he repeatedly plans, often with the result of encompassing his own. Weather, such as rain or heat, was also attributed to him. Kemu'kemps is also the creator, and there are numerous folktales which tell how he brought various locations into being. At his instigation,

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1939), cf. 145-149; Erminie Voegelin, *Culture Element Distributions: Northeastern California* (Anthropological Records, 7: 2, Berkeley, 1942).

[3] Spier, 1930, pp. 100 ff.

[4] Cf. Albert Samuel Gatschet, *The Klamath Indians of Southwestern Oregon* (U. S. Geological Survey, Contributions to North American Ethnology, Washington, 1890), pt. 1, lxxix-lxxxv, and pt. 2, 138-140. A summary is also given by Spier, 1930, loc. cit.

[5] Gatschet, 1890, pt. 1, lxxxii-iii.

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773 Crow's laughter turned the human and animal objects of his wrath into stones,[6]
776 the basalt outcropping which are today pointed out around the Klamath
823 Reservation as evidence for the truth of the old tale. To summarize, while the culture hero was not himself a source of power for men, the forces at his command were essentially the same as those which every Klamath sought in a formalized quest. Although concerned with natural phenomena like winds, heat, and rain, Kemu'kemps was on the whole indifferent to the fate of men. Like other anthropomorphic or zoömorphic culture heroes, he became the theme of many tales, a source of amusement and entertainment in the aboriginal Klamath culture. But even though humor was present in the tales concerning him, he appears to have been regarded as real and with a slight tinge of awe. There is no question of his marked importance in the aboriginal culture.

177 To evaluate properly the Klamath culture hero in the modified setting
175 of the contemporary society, attention must be paid to the religious modifi-
721 cations in the group since the inception of culture change through the encroachment of Anglo-American settlers. The Klamath were never drawn into hostilities with the Whites, unlike their linguistic relatives, the Modoc. Contacted sporadically by Europeans from 1825 on, the Klamath were ultimately drawn into a treaty with the United States in 1864. This reflected pioneer movements to the west and the growth of White population in Oregon.
791 An enforced culture change began with the treaty.[7] There was as a result
797 proscription of the shaman's ecstatic curing activities and an intensity of Christian missionization. Other introductions included a new technology, White education in reservation boarding schools, a new status in relation to an established administrative agency, and new concepts of property, society, and political tribe.[8] The result was in some instances chaotic rebellion, a resistance which took the form not so much of open revolt but rather of a half-hearted and often uncomprehending shift to new cultural values and
182 patterns. The effects are observable today in the tacit rejection of governmental administration and external Euro-American social goals, and in the disorganization of society and personality on the reservation.

175 Klamath history is well known since the treaty of 1864. Like many western
668 American tribes, the Klamath were ripe for the native messianic movements, the cults which promised a return to the past and implied expulsion of the European oppressor. An example is the Ghost Dance of 1870.[9] Here Christian

825 [6] Gatschet, pt. 1, 131-132. Some informants suggest that the name for Crow or Raven, Ka'ákemps, is the same as Kemu'kemps. This is doubtful, of course. Parenthetically, many modern Klamath insist that there are no snakes in the Williamson River valley because all were turned to stone by Crow's laughter.

113 [7] Philleo Nash, "The Place of Religious Revivalism in the Formation of the Intercultural Community on Klamath Reservation," in *Social Anthropology of North American Tribes*, ed. Fred Eggan (Chicago, 1937), pp. 385-412.

[8] Nash, 1937, loc. cit.

113 [9] Leslie Spier, *The Ghost Dance of 1870 among the Klamath of Oregon* (University of Washington Publications in Anthropology, 2: 2, Seattle, 1927), 39-56.

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reservation residents are not attracted. Like its more dramatic predecessors, the Shaker religion fails as a bulwark against societal disorganization.

The modern Klamath are in the main nominally Christian. Many are allied with local churches: Protestant groups attract a fair following; some are Roman Catholics; others now and again join the itinerant Pentecostal and Holiness groups. While many Klamath are unquestionably religious in the accepted Christian sense, the church offers a primary social outlet to those who value group association. Whatever the function of the church on the reservation today, apparently it has no aboriginal vestiges in its ritual or organization. It would be impossible to say to what extent tribal members find a link with the native past in the spiritual curing practices of such bodies as the Pentecostal Assemblies of God, which, however, clearly make no concessions to aboriginal concepts.

It thus seems evident that the overt forms of tribal religion are gone. The Klamath majority is now avowedly Christian even though church affiliation is not universal. Religious attitudes seem highly diverse. Some individuals, while indifferent to religious tenet, are admittedly attracted by the display or by social opportunities. Some are devout, others ignore the churches entirely. Still others, whether or not church members, speculate on religious questions, show considerable introspective preoccupation, or are frankly curious about native religion and Christianity. Their opinions and attitudes demonstrate that the aboriginal past is not wholly dead. In this consideration, shamanistic curing may be ruled out, since modern medicine is generally accepted by the Klamath and, in any case, shamanistic patterns have merged with the decaying Shaker Cult. Since this is so, the less formalized aspects of the aboriginal religion survive to intrude now and again into modern conceptualization.

The survival of cosmological features may still be observed here and there. For example, tales of people and animals turned to stone by Crow's laughter are half-credulously recounted by young and old. A surviving custom or two, reflecting the older world-view, might also be noted. A boy who kills his first deer is well advised not to eat its meat himself. By giving the game away, he averts failure in his next hunting expedition. Hunting on the reservation today is a sport, no economic value being attached to it. (Aboriginally too, the Klamath were so well adapted to their specialized lake-marsh economy that hunting played a distinctly minor part.) This custom, which may stem from the emphasis on wealth and generosity, is laughed down today but it is still practised. Another very common belief is that animals can speak Klamath but not English. A howling coyote is recognized by young and old as a harbinger of death; the owl says, "'Maklaks, 'maklaks," which "when you hear it, it means somebody close to you is going to die." The Klamath word means human and refers to the tribe itself. Taboos on the first game of the hunter, the first wild foods gathered, as well as fear of the owl are widely distributed among western tribes.

But more pertinent here are the modern Klamath views based on the past which either influence actual behavior or bridge a gap, conceptually, specu-

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latively, or rationally, between past and present. There is good evidence that the need for the power quest has not entirely disappeared, while on the mythological side, notions concerning the culture hero Kemu'kemps often recur.

The aboriginal power quest was highly formalized. Every Klamath, apparently regardless of sex, sought power frequently. While puberty was usually a starting point for these contacts with the supernatural, the power obtained could be lost and might be sought again. A series of related concepts existed: a sense of humility, fasting, a lonesome vigil, purification by sweating, and other elements encountered among many Indian tribes. The Klamath emphasized the inspirational song as evidence of the contact, and the word */ɜuw'i·s/* meant spirit song, spirit power, or the spirit itself, depending on context.[14] With the breakdown of the older culture, missionary activity from without and the consequent imposition of new values, the formalized behavior associated with the power quest fell away. But because it was highly individualized and unquestionably was an integrative factor in personality, it was not wholly abandoned. Probably the nativistic movements, the Shakers, the Pentecostalists, or the other emotional outlets permitted substitutions. One cannot gauge how widely persistent is a sense of individual rapport with the unseen world; certainly it is not discussed at the present time. The examples cited here are essentially unintentional expressions of older informants. Undoubtedly, these statements are an index to the emotions associated with the institutionalized aboriginal quest.

A paralytic woman, bedridden, aged about eighty, remarked as follows to me, "Every day I pray to the mountain. I lie here in my bed and I am sick and old and every morning I say to those mountains, I say, 'Bless me, help me.' I pray just like my mother taught me to do. I ask the river to help me. I say, 'River, help me; give me strength.' And I look over to that rock over there and I get help. My mother taught me to pray to rocks and mountains and to give some food to them before we eat. It's just like in the Bible. I dream of those mountains at night. They kind of help you when you ask it." She also recounts a visit to Crater Lake: "When I was young, I went up to Crater Lake with a woman I knew. She tied my eyes and led my horse, up, up. Then she said, 'Untie your eyes,' and I nearly fell off the horse. I saw a man standing on the water far away, just like in the Bible. He scared me so. I don't know who that was, but I like to think of that man now." The informant refers here to the common Klamath myth of water beings, visions of whom were apparently a significant part of the spirit quest.

Another older male informant gives a similar view of natural phenomena: "When I was young, I used to hear my grandfather and father talking. They said to me, 'You rustle around and get power; you pray to the rocks.' I never did, but once I was sick and I tried it. 'Help me, I am sick,' I said. Oh, it was good; they kind of made me feel good, them mountains did. Now I'm a real Christian [a converted Shaker] and I pray to God and Christ. Those things help you, but maybe it's the Devil that's working against God."

[14] Spier, 1930, pp. 94-100.

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782 776 823 774 787 Other informants also give a hint of this attitude. Even where there is sophistication by virtue of education or long-time residence away from the group, one encounters statements like that of a woman, half-Klamath, half-Caucasian: "Those old Indians had a lot of sense. They kind of felt at home around here and they would get a lift just from talking to the mountains and lakes. It was like praying and it made them feel at peace. When I get up in the morning, I look first over there [at Mt. Pitt] and it makes me feel good too. Not that I pray in the old Indian way; that's just idolatry. But it's like the scenery kind of gets ahold of you even if I been seeing it all my life."

787 776 855 823 A possible indication of this attitude appears in the repeated warnings to children to avoid certain rocks and cliffs. "You might fall down and hurt yourself" is of course quite true; on the other hand, places about which some modern Klamath parents feel particularly uneasy were associated aboriginally with power sources. A strong drive in the past was fear that a child might be [784] harmed through contact with "power." Every effort was made to keep the child away from the shaman, the sweat lodge, the mourning place, and the [841] like. (It may be noted that menstrual blood was placed near the cradled child to negate forces whose mere presence could harm the inexperienced.) These attitudes toward nature and the surrounding natural phenomena, at least as sources of uneasiness, still exist among younger Klamath of today.

773 776 177 Also obtainable is evidence on attitudes toward the culture hero. Some offer a rational systematization of beliefs concerning him. Generally, this involves some interpretation in the light of Christian reasoning. Kemu'kemps, because of his essentially human characteristics, readily lends himself to identification with the Christian God. The middle-aged woman quoted above, struck by the linguistic parallels, notes: "Those old Indians were really [273] Christians. It's only the liquor around here that makes the unbelief and trouble. Kemu'kemps means the 'Old One'; that's God. He revealed himself to the Indians long before the Americans [sic] came. He had a son, too, 'Ayšiš, that's just like Jesus. He created the world, just like it says in the Bible. If only those old Indians had been able to see it, they were close to God all the time. They lived good upright lives under his guidance. Another word for Kemu'kemps in our language is *Playtul'kni·;* that means the 'One on High,' 'Somebody up there.' That's the name we give God in our language now. It's all the same."

Not all informants are so definite in their syncretism. One elderly woman remarked: "Who is Kemu'kemps? I don't know. Sometimes I think he's God, but sometimes I think he must be Devil. Maybe he was just a story the old Indians made up. But they called him Playtul·kni· and that means God. My grandson asked me, 'Gramma, who's Kemu'kemps?' I say, 'I don't know. Maybe he's like God.' " In another connection she remarked: "I think that Kemu'kemps is Devil. He gets people into trouble; he leads them into temptation. When I was a little girl, they said to me, 'He's no good; don't believe that any more.' But I don't know. I see the icicles and I think of the wind and Kemu'kemps. He made the world and they call him Playtul'kni·. The Devil

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773 776 177 [197] is Mu-natul'kni- ("The One Below"). They say Kemu'kemps is everywhere and that's like God. I think about that sometimes."

Undoubtedly, a confusion arises because of the adoption by missionaries, years ago, of terms for the Christian God which the Klamath had applied to the culture hero. The overlapping of Christian and native concepts is readily seen and provides a basis for debate and doubt.[11] It may be profitable to note some of the views and to determine how variable present attitudes are. There is scarcely any standardization except a very prevalent view that Kemu'kemps is somehow real.

The statements which follow were made by Klamath in response to the general question: What is Kemu'kemps? One man, aged about seventy-four, remarked to Hiroto Zakoji, University of Oregon: "Kemu'kemps disappears when he wants to. He tells what will happen and it happens exactly. He gives power to the Indian doctors [shamans] and sends them their songs. But I heard in stories that Kemu'kemps does bad things; he does tricks. I think he is mean, too. God in the Bible is mean sometimes, too. In the Bible it says that God is a jealous god. That's in the first Genesis [sic] and the Ten Commandments says that, too . . . . Sometimes I think Kemu'kemps is the Devil himself. There is a place near the dam over near Chiloquin on this side of the river. There is a big rock sticking out over there near a cave. Kemu'kemps tricks people to go there and dance when a girl reaches the age [puberty]. He misleads people. But God sometimes does bad things; he made Adam and Eve, but he also made the apple."

Two older male informants told separately versions of a myth about Kemu'kemps as a trickster. In the tale, the culture hero set what appeared to be venison up on poles. When the people present asked for some, he at once welcomed them to a feast. To their horror, they found that they were eating Kemu'kemps' feces. The hero laughed and disappeared. The remarks of a man, aged sixty-two, are of interest: "Can you imagine him doing a thing like that? I think that's just a disgusting old Indian story. God wouldn't do a thing like that, so Kemu'kemps must be Devil. But God made plagues in Egypt and maybe that's what this was like."

Although some informants conclude that the culture hero is an older revelation of the Christian God, others, as may be seen, are equally convinced that he is allied with or is the Christian Satan. But the ambivalent attitude appears to be most characteristic. H. Zakoji, of the University of Oregon, reports the following statement from a 74-year-old male informant: "I don't know what he is, God or Devil or what he is. According to the Bible, we worship one God. Nobody ever saw God and white people say that. That's what gets me. Kemu'kemps dealt with the Indians only. He must be before Christ came and he must have disappeared when Christ came." In another connection, he said to me: "If Kemu'kemps disappeared when Christ came, then Christ conquered him. They say when Christ died, he conquered sin and the Devil.

[113] [11] These statements suggest the views of Father Wilhelm Schmidt and their implications as given in his *High Gods of North America* (Oxford, 1933), especially chap. 8.

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773 That's why Kemu'kemps disappeared when Christ came. But then I remember
776 them talking when I was young about how Kemu'kemps was coming back.
777 That was all lies so I guess Kemu'kemps must be the Devil. Still, they say he created all just like God. I don't know how to figure it."

Mention was made above that the culture hero had a son who was born miraculously. The possible relationship between 'Ayšiš and Jesus has caught the fancy of some. A man of seventy comments: "Yes, Kemu'kemps and God are one and the same. There's a story that says how Kemu'kemps saved a woman's baby when she jumped into the fire and that baby was raised as his own son. I don't believe it. God created all living things. He made the Devil, too. I think 'Ayšiš is the Devil because he's always trying to get the best of his father. We old Indians knew about God but we didn't know about our Lord and Saviour, Jesus Christ."

A 56-year-old woman remarked: "Yes, Kemu'kemps is God and he had a son, just like Jesus. 'Ayšiš even dies and comes alive again in the old Indian stories, and that's like the Christians teach. And that Holy Ghost business, that's the power that God gives. The Indians knew about that. That's why you say 'Father, Son, and Holy Ghost.' "

[784] But so concise a syncretism of aboriginal and Christian religious elements is rare. Younger people vary greatly in belief. One man, about thirty-eight, noted: "Kemu'kemps? They told us stories about him when we were kids. They said he's like God. It doesn't matter to me. Maybe he is; they always say how he made everything around here. Maybe he did; things get that way somehow." A 31-year-old woman remarked: "Kemu'kemps stuff is what they tell kids. That's old Indian devil-talk. I don't know nothing about it." And a 16-year-old girl stated: "I've heard my grandmother talk about Kemu'kemps. That's kind of scary stuff like the dead coming back to haunt [823] you. There's a cave up on the Sprague River where they say Kemu'kemps used to live. Maybe he still lives there. Anyway, I wouldn't walk up that road in the dark."

[869] A woman of about fifty-five, when questioned about the religious training she gave the grandchild entrusted to her care, answered: "Children learn about the Bible very fast. I tell my granddaughter the old Bible stories and she likes to hear them. But I steer off of that old Indian stuff. I think we ought to get away from those old Indian superstitions. I'll sure get mad if anybody scares her with stories about those old Indian things like Kemu'kemps."

Her statement sets the tone for the future. The old beliefs are being lost, and although still very general, they stand out most vividly only in the minds of those who were raised in the period of the second Ghost Dance and the analogous revivalistic movements which followed it. While they obtained, during their upbringing, a detailed background of native Klamath mythology, they succeed, according to their own inclinations, in passing on their point of view to their descendants, or they may fail to do so. The attitudes indicated above are individual; no debate about the nature of Kemu'kemps or related [795] concepts has been noted. While the formally organized religious groups, including the Shakers (however dependent on the aboriginal patterns of

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shamanism and curing), consistently oppose any such conceptual survival, the point does not emerge as a significant controversy.

Thus, despite the decline of Klamath culture, something of the aboriginal world-view persists. If the unformalized aspects of culture have a greater life-expectancy than the formalized and institutionalized ones, then the point of view reflected in myth, a series of cultural premises, must in some form outlast the setting of the point of view into motion through actual behavior. This has apparently happened among the Klamath. The overt behavioral aspects are gone entirely, but some individuals uneasily attempt to bridge a gap. The mechanisms which produced a Ghost Dance and a Shaker Cult are now merely vestigial but still present.

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INTRODUCTION

114 The texts presented here were collected during the summers of 1955, 1956, and 1957 which were spent among the Klamath Indians at Chiloquin, 122 Oregon. The field work was carried out under the auspices of the Survey of California Indian Languages, Department of Linguistics, University of 115 California, Berkeley. The narrators of the myth texts were Mr. Robert David, Mrs. Pansy Ohles, and Mr. Grover Pompey; the ethnographic materials were obtained from the first two of these and from Mrs. Aggie Butler, Mrs. Grover Pompey, and Miss Irene Skellock.

126 Most of these texts were recorded directly on tape, but some were taken down first in dictated form and were taped later. Of the myths, only Texts 1 and 7 were not recorded on tape. Of the ethnographic materials, Texts 24, 25, 29, 30, 31, and 35 were dictated only.

[124] No really exhaustive attempt was made to obtain a complete collection of Klamath myth texts. Instead, the author aimed at a representative collection of materials, including myths told by several informants, autobiographical experiences, ethnographic texts, historical incidents, conversation, and also the responses to a series of elicitation pictures (Text 39). It was felt that these texts would provide, on the one hand, good illustrative material for further linguistic studies in Klamath, and, on the other hand, a representative sampling of myths and ethnographic material of interest to the folklorist and ethnologist.

114 The collections of Klamath myths so far published are limited to A. S. Gatschet's "The Klamath Indians of Southwestern Oregon (Contributions to North American Ethnology, vol. II, pts. 1 and 2, Washington, 1890) and some brief song and medicine texts in Leslie Spier's "Klamath Ethnography" (University of California Publications in American Archaeology and Ethnology, vol. 30, 1930). More recently, Dr. Theodore Stern of the University of Oregon has collected a large number of Klamath myths. The author understands that Dr. Spier also possesses a collection of myths. It is urgently hoped that both of these will be published in the near future.

128 The present collection is divided into two major parts: Myths, and 003 Ethnographic Texts. The former contains tales about the inhabitants of

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the prehuman world, when everything spoke and had life (as Mrs. Ohles put it). The primordial human inhabitants of this world (the /psewdiwa·s/) are only casually mentioned, and the main figures are the mighty culture-transformers Gmoƙamč, čečte·sis, and Sqeƛamč. The last two may be alternate names for the same figure, and the informants translated both freely as "Old Marten" or "Old Mink." These beings travel through the world, meeting monsters and inimical beings and destroying them, teaching the /psewdiwa·s/ how to live, and aiding those in trouble. Texts 19 and 20 contain incidents involving hostile, powerful beings and modern humans. Text 21 seems to involve modern humans also, but may refer to the /psewdiwa·s/.

The second part of the Texts contains material on food-gathering, historical occurrences, ethnographic descriptions, autobiographical incidents, etc. Text 38 consists of a free conversation between two informants and the author.

The translation of these texts presented considerable difficulties. To render the Klamath morpheme by morpheme—or even word by word—is, of course, impossible. This necessitated the addition of whole new phrases, at times, in order fully to cover the Klamath meaning. An attempt was made to keep the Klamath phrase junctures (/,/, /./, etc.) intact, although this has sometimes produced sentences which are thoroughly un-English.

Some of the Klamath material has been translated with great freedom. This is particularly true of the series of particles (sentence-connectives, etc.). Such sequences as /čoy/, /čoy honk ʾat/, /čoy čik/, /čoy da·ts/, etc., have been rendered as "So," "And," "Then," "So then," "And then," "So now," etc. The full force of these elements cannot be rendered into English without making the English sentence unintelligible. Forms like /či honk/ (lit. "as it") and /naʾas gi/ (lit. "thus did, thus made") have been freely translated as "(he) said, says," since this is the nearest English parallel of their use in Klamath.

Material in the translations which did not seem entirely justified from the Klamath alone has been inserted into the English enclosed in [. . .].

Parentheses have been employed in the Klamath to enclose English interpolations, asides to the investigator, etc.

Quotation marks have been used with several distinct purposes: (1) to enclose direct speech—material quoted by the speaker as being the speech of another (there is nothing in the phonemics to indicate this, but it is done for clarity's sake); (2) to enclose words quoted from the other language (i.e., words from English used in the Klamath, and words from